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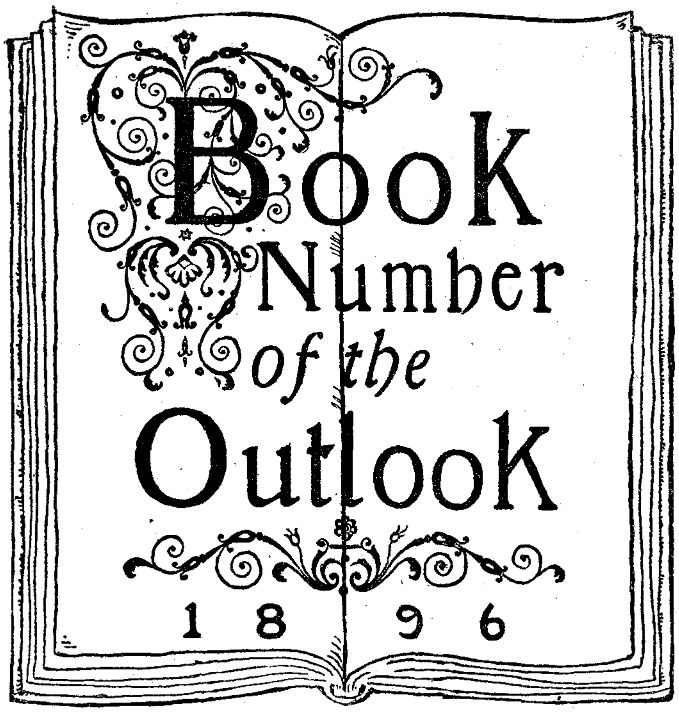
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Each of the fifty-two numbers of this periodical will open with a story by some author of international fame. Portraits of a few of these authors are given below. Besides this the Prize Offers and offers of books sent free for certain numbers of subscriptions will prove especially attractive to members of schools or Sunday-schools who desire to start a fund or make a nucleus for a library.

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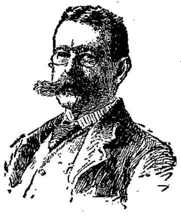
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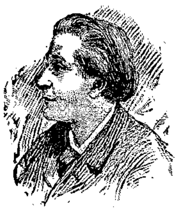
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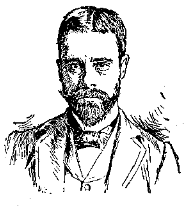
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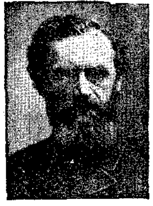
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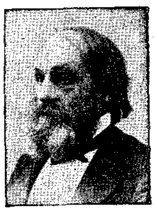
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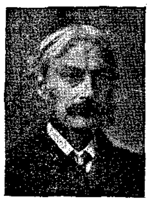
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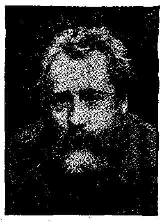
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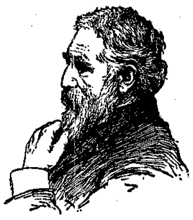
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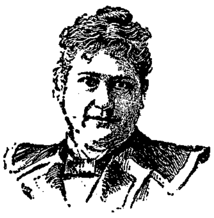
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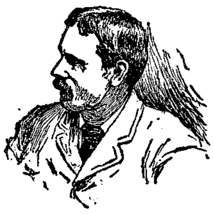
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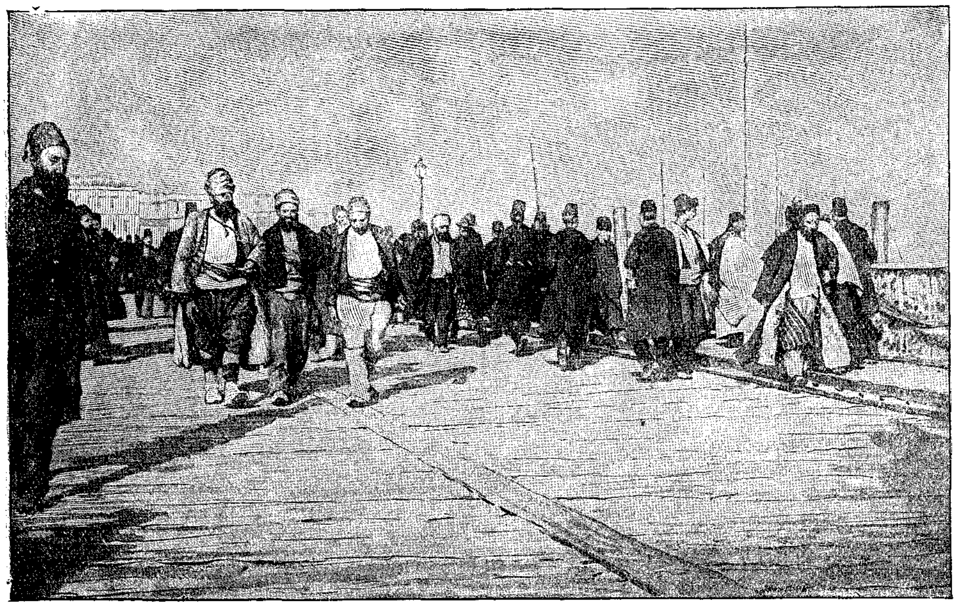

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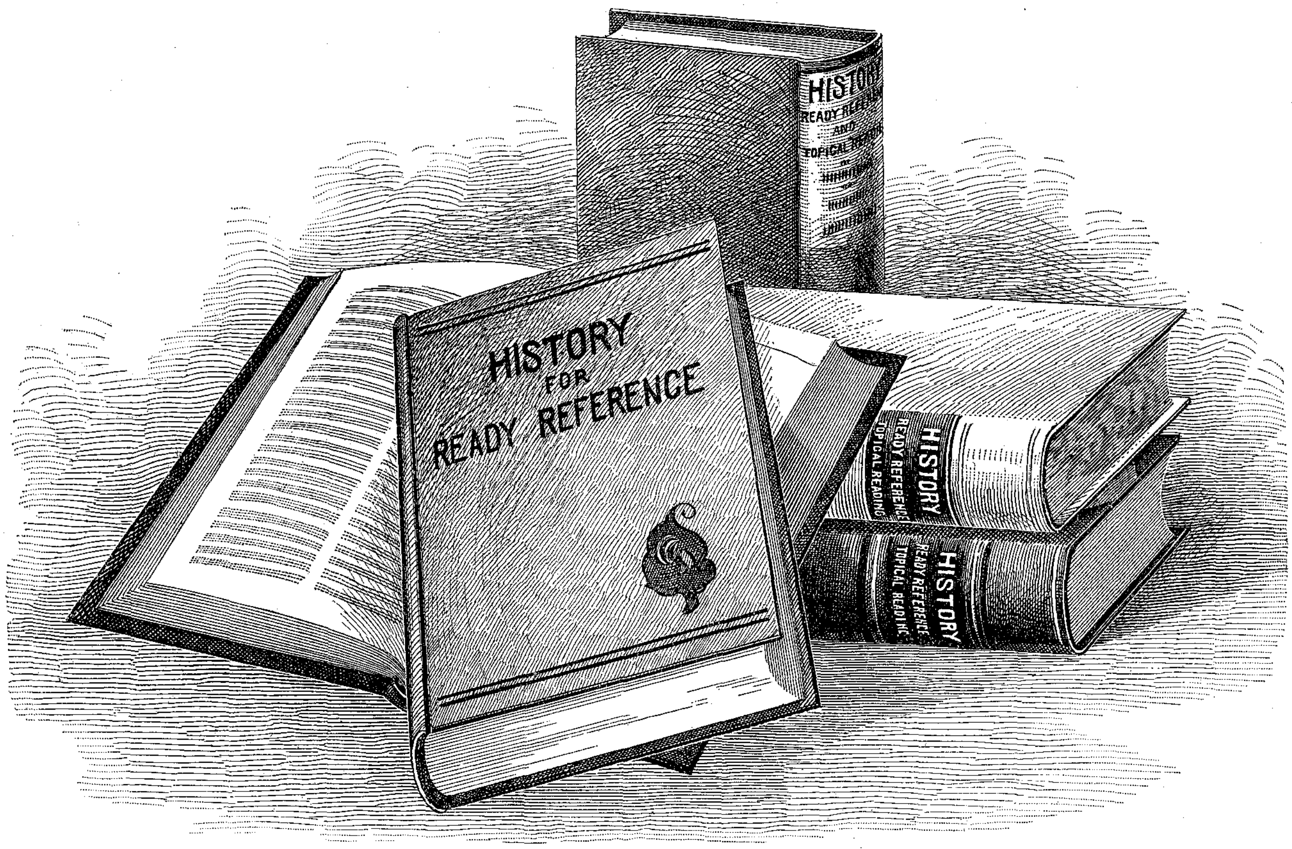
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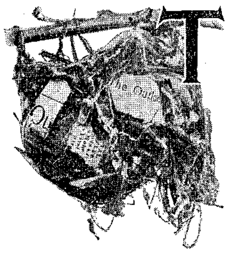

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GREAT LIBRARIES

The New Library of Congress at Washington, which will, when completed, be the greatest library building and one of the greatest collections of books under a single roof in the world, has been described with the pen of the artist and book-lover for THE OUTLOOK by Mr. F. Hopkinson Smith, who devoted a week to the study of the superb building, and has painted four pictures, showing various aspects of it, for THE OUTLOOK. These paintings will be reproduced, each in a full page, and accompanied by reproductions in photograph of many features of decoration.

The Public Libraries of Chicago form the subject of an illustrated article from the pen of Rabbi Emil Hirsch, Ph.D., LL.D., of Sinai Temple, Chicago, Professor of Semitics in the Chicago University.

The Greater New York Library. The bringing together of the Astor Library, the Lenox Library, and the Tilden Library under one management in the city of New York, and the prospective erection of a great building which shall be the library center of the city, affords the topic for an important article by Dr. John Shaw Billings, who is to be the librarian of the consolidated library.

MUNICIPAL STUDIES

The cities of Detroit and Toronto, one in Western Canada and one in Michigan, of nearly the same size, are particularly interesting from many points of view. Articles concerning their municipal life have been secured from the Hon. Robert J. Fleming, Mayor of Toronto, and the Hon. H. S. Pingree, Mayor of Detroit.

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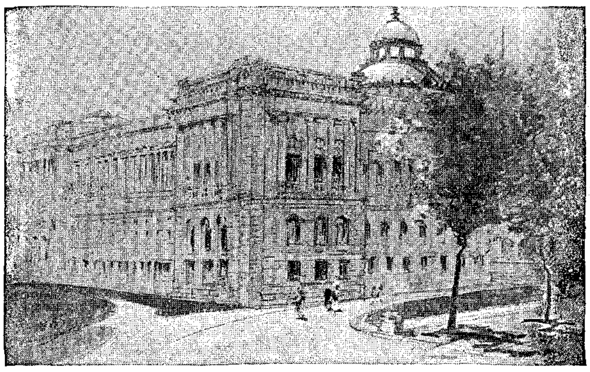

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The circumstances connected with the famous historical utterances of General Ulysses S. Grant, such as, "Let us have peace," "I propose to move immediately upon your works," "Unconditional surrender," "I propose to fight it out on this line," etc., have been told in an interesting article by General James Grant Wilson, who served with distinction under General Grant, and is the author of a Life of Grant; to be illustrated with facsimiles.

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THE OUTLOOK for 1897

Sir Walter Besant

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The articles on "The Higher Life of American Cities," so interesting a feature of The Outlook in 1896, will be supplemented in 1897 by a series of papers, profusely illustrated, concerning important European cities.

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Baron Hermann von Soden, the well-known preacher and theological writer, has written concerning "The Higher Life of Berlin," and his article will be, like the others, richly illustrated.

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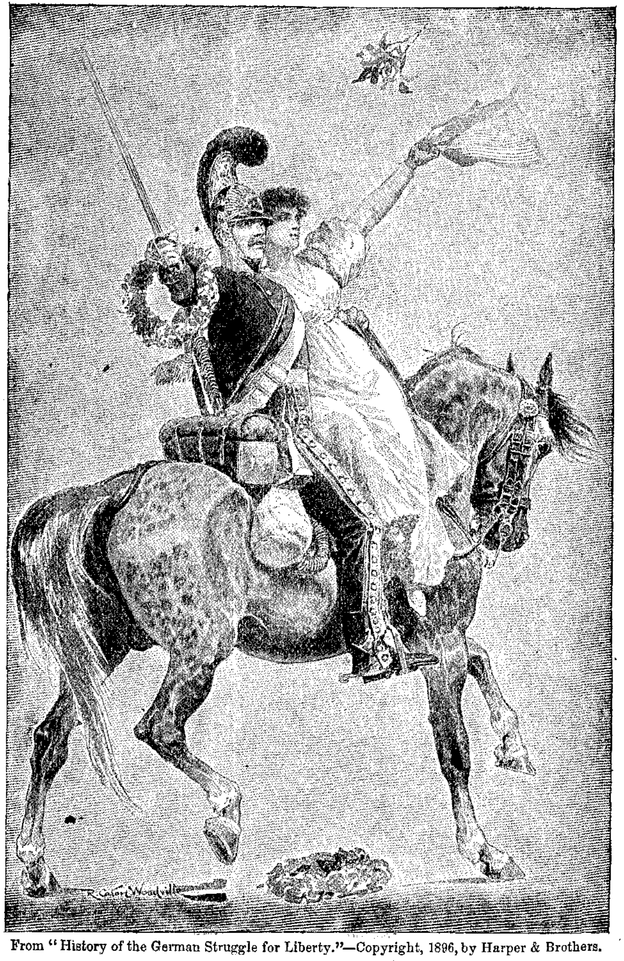

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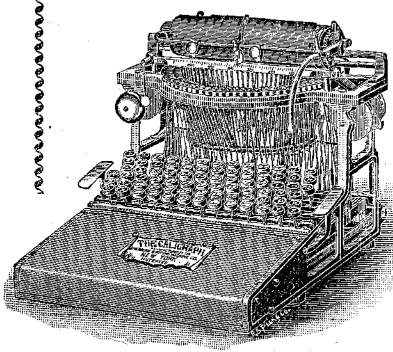

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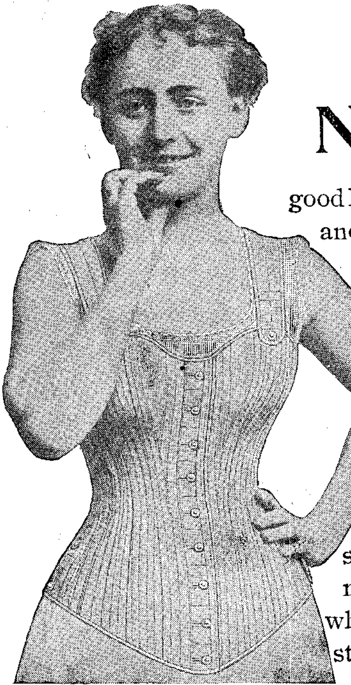

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The Outlook
A·Family·Paper

Volume 54 Saturday, 28 November, 1896 Number 22

THE party lines of the future will, it is evident, be widely different from the party lines of the past; what they will be no one can at this writing clearly foretell. The immediate and pressing questions are all connected with the revenue; the remote but not unimportant ones are the relative authority of the Federal and the local governments: not their *degree* of authority, which was settled once for all by the Civil War, but the *field* in which their authority may be respectively exercised. This question is as yet remote, and cannot be permanently obscured in the public mind by charging all the descendants of the old Democracy of the Jefferson type with being disturbers of the public peace, and assuming that all virtue of loyalty to law and order is monopolized by the inheritors of Federal tendencies. The other and immediate question, of revenue, presents itself under two aspects—tariff and currency. On the tariff there is apparent an inclination of conservative or middle men, in both the National Democratic and the Republican parties, to get together, illustrated, for example, by such utterances as this of Bourke Cockran at the Chamber of Commerce dinner in New York City:

> "We are confronted with the necessity of raising revenue at the very threshold of this Administration. That question must be met, and for my part I am ready to concede the right of the majority to fix the means by which it shall be met. I would deplore as the greatest disaster that could overcome this country the spectacle of the President of the United States, elected on a platform of sound money, forced to bargain with the silver Senators for the passage of the legislation necessary to support the Government of the United States. Here is the theater where Democrats can show patriotism. Here is the opportunity which Democrats alone enjoy, and which is denied to our Republican brethren."

It is currently reported that President Cleveland is considering propositions for an increased tax on beer, and a moderate tax on tea and coffee. Both taxes raise large amounts for the revenue in England, and without friction or popular hostility. The "Evening Post" is quite right in saying that the question of economy in expenditures is quite as important as that of taxation for revenue. But whether Congress will take this view is, we fear, quite doubtful. It is, at all events, evident that protection is not just now a very vital issue, since it is impossible by any recognized method of taxation to raise the revenue which is absolutely indispensable without a tariff which will be practically protective.

* * *

It is at least too early to affirm that gold monometallism has won in this election. Says the New York "Journal" (Silver organ):

> "There is growing up an expectation that President McKinley, who knows a great deal more about the money question than the gold-standard men like to think he does, will be disposed to make use of his knowledge in his recommendations to the new Congress. It is not at all improbable that he will scandalize the monometallists by taking the Republican platform seriously and urging efforts looking toward international bimetallism. It is also not improbable that he will be averse to radical action in the matter of increasing the privileges and power of the national banks. Major McKinley is a cautious man, he has been a long time in public life, and is a shrewd student of popular sentiment. The problems he must face are difficult ones, and it is not likely that he will go at them rashly. The cause of silver has a strength behind it for which President McKinley will be pretty sure to show some respect, particularly as he is himself a veteran bimetallist."

We are inclined to believe that there is truth in these suggestions, and wisdom in them also. If Mr. McKinley is as wise a politician as we think him to be, he will recognize that the popular demand for bimetallism in this country is very strong. If the issue had been, not between gold and silver, but between gold and bimetallism, it is almost certain that the majority would have gone against gold. We shall be rather surprised if the President-elect does not, under the counsel of such advisers as Senator Hoar and President Walker, consider plans for bringing about international bimetallism, without the co-operation of England. Meanwhile a very wise plan has been started in the West for the organization of a commercial, non-partisan, non-political commission to frame some permanent currency scheme for the future. We quote from a dispatch in the New York "Tribune:"

> "Indianapolis, November 18 (Special).—The Board of Governors of the Board of Trade held a well-attended meeting to-night to consider the financial situation of the country. Justus C. Adams presided. By invitation Hugh H. Hanna, a prominent manufacturer, but himself not a member of the committee, read a paper outlining the plan of the movement. He said that since the Far West will not move in the direction desired, and such a movement instituted by the East would be met with the prejudices that pervade the West, it was left to the business men of the Central West to inaugurate a movement by which, he predicted, some desirable ends may be attained. He proposed that the Indianapolis Board of Trade invite the Boards of Trade of the fifteen or sixteen cities of the seven States lying east of the Missouri and west of the Alleghanies to meet here on December 1, and prepare a plan for a meeting of the Boards of Trade in the United States later in the month."

We earnestly hope that some such plan may be carried out, and an attempt, freed from the bitterness of political animosity, may be made for a scientific adjustment of our currency problem. And the place to make the attempt is in the West.

* * *

The report of the Commissioner-General of Immigration shows that 340,000 immigrants arrived last year, as against 280,000 the year preceding, when the prostration of business was greatest, and 503,000 in 1893, before the present depression began. As the number of immigrants registers in some measure the difficulty of finding employment, it would seem that this difficulty was at least materially less last year than two years ago. Most of those in Europe who contemplate emigrating to this country are in some way in communication with immigrants already here, and more immigrants would not have come to this country unless employment were easier to find here, or harder to find in Europe. Out of 270,000 who were over fourteen years of age, 78,000 could neither read nor write. Of these, 31,000 were from Italy and 36,000 from Austria and Russia. This is the kind of immigration which the Lodge Bill would exclude. As this measure has now not only the support of the labor organizations but also of the most definite pledge in the Republican platform, the Immigration Restriction League hopes to have it enacted into law by the present Congress. It has already passed the House.

◆

The friction which has retarded the development of the public-school system of New York under the new law is at an end. The Mayor has appointed four new members to the Board of Education, whose term of service is for three years from January 1—Messrs. E. Ellery Anderson, John E. Eustis, William Greenough, and Richard H. Adams. Two of the appointees are graduates of Harvard, one a graduate of Wesleyan University and the Columbia College law school, and the third, a native of New York City, was educated in Germany. The Mayor has also reappointed three of the old Commissioners. Two of these are identified with the former majority of the Board. The new appointments change the character of the Board and put the reform element in the majority. The friends of school reform throughout the whole country will rejoice for the marked advance made in the law, as well as in the character of the men governing the school system of the metropolis of the country. The committee on the establishment of high schools are actively at work. They hope to have at least one high school ready in February, but have been forced to change their plans, and it appears now that the high schools will not be ready for occupancy until September of 1897. The proposition has been made to change the school hours in the crowded districts where the greatest number of children are denied admission, arranging for one session from eight to twelve, and one from one to half-past four, with two sets of teachers. This plan has many advocates as being the only one that will meet the present emergency. There is money enough, its friends claim, to employ the double set of teachers, and they also declare that it will at least save one year of school life to thousands of children. Comparatively few of the buildings offered to the Board of Education are adapted to school-room purposes. The Building Department has condemned nearly all that have been offered, lack of ventilation and absence of light being the main causes for the condemnation.

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The National Council of Jewish Women has been in session during the past week in New York. The total membership of this Council is three thousand. The purpose of the Council was to bring about closer relations among Jewish women, to furnish a medium of communication and a means of prosecuting work of common interest, to educate the mass of the Jewish people by supplying means of study, and to further the efforts of social reform by the interchange of experience and suggestion and the application of the best thought to philanthropic effort. The officers of the Convention are all Chicago women, as the idea of the Convention grew out of the Congress of Women held in Chicago at the time of the World's Fair, when that city took up in a spirit of earnestness the idea of a National organization of Jewish women. The difficulties and limitations of the lives of the Hebrew immigrants to be found in such large numbers in all our large cities are fully realized by the intelligent Jewesses of the country. They recognize, as does every worker among the poor, that the best moral protection thrown about any family of immigrants is the preservation of their religion to them; they hold that proselyting means, in the vast majority of cases, a moral weakening that is almost fatal to the family. How to combat the skepticism that so soon assails the Hebrew family, how to combat indifference to their traditions, how to preserve the rites and ceremonials of their Church so that God may not be lost to these families, is a problem which these Jewish women recognize and are endeavoring to solve. One of them said: "This Convention is not to elevate Judaism, but to elevate our people through Judaism." The care, nurture, and culture of children was a paramount subject at the conference. First, the preservation of the home and the God of Judea in the home; secondly, how to preserve the home when pauperism stares it in the face; thirdly, how to educate the children of all classes in fidelity to their religious faith; and, finally, how to administer the charity and the philanthropic effort of the rich Hebrews so that larger returns will be made, were the questions that received full and intelligent attention from this audience. The Convention dropped the word National from its title, and will hereafter be known as "The Council of Jewish Women." The President of the Convention summed up the purpose of this Council in these words: "A true Jewish womanhood, a Jewish life, and a home true to our spiritual inheritance, true to the flag under which we live, faith in God's providence, these are the ties that bind us. This is the Jewish thought that shall belt the globe, bringing its message of higher life, of spiritual aims and purposes, practicing justice, loving mercy, and walking in modesty and humility before God and his light. For this we have come together."

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The Board of Health of New York City has within the last month begun investigations of the condition of bake-shops in the basements of tenement-houses on the East Side. These investigations have been carried on during working hours in the shops, from 12 to 4:30 A.M.; the result is that about one thousand arrests for violation of the law will be made. This law, which was passed in May of 1895, had the cordial support of the Bakers' Unions and the allied trades. It regulates the working hours, no man being allowed to work more than sixty hours a week or "more than ten hours in any one day," unless for the purpose of making a shorter work-day on the last day of the week; it provides that all buildings occupied by bakeries shall be drained and plumbed to the required standard; that any room used for the manufacture of flour or meal food-products shall have an impermeable floor; that the side walls shall be plastered or wainscoted, and whitewashed at least once in three months; that flour and meal food-products shall be kept in rooms so arranged that the floors and shelves can be perfectly cleaned; that proper wash-rooms and water-closets, apart from the bake-room or rooms where the food-product is manufactured, shall be furnished; that sleeping-places for the persons employed in the bakery shall be separate from the room or rooms where the food is manufactured or stored. The penalties for misdemeanors or violations of the law are $50 for the first offense, not less than $50 or more than $100 for the second offense, or an imprisonment of ten days, and for a third offense a fine of not less than $250, or imprisonment of not more than thirty days.

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On January 27, 1896, eight months after the passage of the law to regulate the manufacture of flour and meal food-products, the tenth annual report of the State Factory Inspectors was issued. The greater portion of that report was given to the bake-shops. The details of the report are so disgusting as to make it impossible for The Outlook to place them before its readers. The violations of the law regulating the hours of employment are almost incredible. In some of the bake-shops in the cellars under tenement-houses, where the sanitary conditions were sickening, men were found who were compelled to work from twelve to twenty-two hours a day. In one bake-shop in Mulberry Street the "second hand" was required to work nineteen hours a day seven days a week; or, in all, one hundred and thirty-three hours every week. For this he was paid $25 a month and boarded himself. He slept in the bakery on a mattress black with filth; he never took off his clothes to sleep. The inspector says that four others were employed in that shop, "and a more woe-stricken set of men it has never been our lot to see." In the Jewish bakeries men worked on an average about fifteen hours a day, but they work only six days in the week. In other shops it was found that the mattresses for the men are laid on top of the barrels of flour stored in the cellar. That it is time that public sentiment demanded the enforcement of this law is evident. Some defects in the law as printed make part of its enforcement difficult, especially the regulations as to the boiling of fat for crullers and doughnuts in buildings that are not fireproof. Among the many evils growing out of the tolerance of bake-shops in dwelling-houses is that of the escape of gas into the buildings. There is scarcely a tenement-house to be found in New York with a bake-shop in its basement in which the inmates will not be found to be suffering from throat and lung difficulties. Within a year a bake-shop in one of the large East Side tenements failed. It had been located there ten years. It was impossible to keep from coughing at any hour of the day on entering that building. The people in the house were all consumptive-looking, and the percentage of deaths of little children was enormous. The same families are occupying that house, and the decided improvement in their appearance began within three months after the shop was closed. To maintain hospitals, on the one hand, with lavish generosity, and, on the other hand, tolerate the conditions that make those hospitals necessary, is not a mark of intelligence.

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The suit against the wire-nail trust begun some time ago by a Cincinnati manufacturer, on the ground that the trust had prevented a maker of machinery from fulfilling a contract to supply him with nail-making machines, has resulted in a temporary injunction against the trust. The attorneys for the nail combination sought to defeat the suit on the ground that the United States Court before which it was brought had no jurisdiction. The case was tried before Judge Baker, of the District Court at Indianapolis, who overruled the contention of the trust, making use of the following language:

> "The trust described is an unlawful combination, a conspiracy to raise the price of goods and to interfere with the manufacture of wire-nail machinery, and is in direct violation of an act of Congress, of good morals, and of the public weal."

The allegations made by the Cincinnati manufacturer, and not denied by the attorneys of the trust, amply justify the vigor of these terms. Not only was it alleged that the trust had purchased control of all the nail-making machinery in the country, so that competitors are forced to the wall, but also that the trust has, within eighteen months of falling prices, advanced the price of wire nails two hundred per cent., and by this extortion transferred $7,000,000 from the pockets of the nail-buying public to the pockets of its members. All of this plunder went to the stockholders in the trust. Labor received not the smallest driblet of it. On the contrary, the advance in the price of nails has been so great that hardware merchants in many parts of the country complain that the consumption of nails has been seriously reduced. In other words, the combination to raise prices has been incidentally a combination to lessen the demand for labor. The temporary injunction granted by Judge Baker has led to a widespread hope that in this case the Anti-Trust Law will be enforced against a trust. The loss of trade to hardware merchants has been so marked as to goad their National Association to action. At its recent meeting this Association resolved to make an aggressive fight. Some of the threats made seem to have proven to a certain degree effective. The price of wire nails has suddenly been reduced from $2.55 a keg to $1.70. Even this price, however, is double that at which such nails were sold before the trust was organized. The suit begun before Judge Baker should be prosecuted with vigor.

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The Massachusetts Labor Bureau has again published a most valuable report. It deals exclusively with the relation of liquor to crime, pauperism, and insanity. So many loose assertions have been made on this subject that it is a great satisfaction to have a comprehensive and dispassionate examination of the facts. As to criminals the Massachusetts investigation is singularly comprehensive, and the results reached seem to justify most of the generalizations made by earnest temperance reformers. Examination was made of 26,672 convictions recorded last year. Of this number 18,232, or over sixty-eight per cent., were for drunkenness alone, or for drunkenness in connection with other crime. Of the 8,440 remaining convictions the further inquiry was made: "Was the criminal under the influence of liquor at the time the crime was committed?" In 3,640 cases the answer was "Yes." This left only 4,800 cases, or but eighteen per cent., in which the person convicted was entirely sober when his offense was committed. Further inquiries were made as to the condition of criminals when their crimes were planned, and as to the extent to which that condition was due to intemperate habits. The answers in these cases have less scientific value, as the accuracy of the criminal's statement is less reliable; but here also the answers simply made stronger the evidence of the closeness of the relationship between drunkenness and crime. Of less moral importance, but nevertheless of considerable interest, was the investigation of the parentage of criminals. In only thirteen per cent. of the cases were both parents native, in three per cent. one parent was native and the other foreign born, while in eighty-three per cent. of the cases both parents were foreign-born. In the State at large forty-four per cent. are of native stock, and fifty-six per cent. have foreign parentage.

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In Boston the plan of confining the saloons to the business district has found support in an unusual quarter. The Chairman of the Police Board, General A. P. Martin, gives it his warm approval. The plan has been so successful in Minneapolis, Minn., where nine-tenths of the area of the city is saloon-free, that its application to Boston would certainly seem to be an immense stride forward. There are, however, certain practical difficulties in the way of the complete transplantation of the Minneapolis plan. The present law in Massachusetts allows one saloon in Boston for every 500 people, and there is not temperance sentiment enough in Boston to make the liquor interests fearful of extirpation. As a result, the 993 saloons now licensed will fight vigorously against any considerable reduction in their number, while a great many families residing in the so-called "business" district will fight as vigorously against any considerable increase in their saloon facilities. In fact, an emphatic protest against the proposed plan has already come from representatives of the temperance elements in the district marked out for the saloon quarantine. Apparently, therefore, the exclusion of the saloons from the distinctively residence districts in the city can be secured only through ward option, and public sentiment in Boston is turning strongly in that direction. Unfortunately, a few persons in general sympathy with the temperance movement are urging that saloons cannot logically be excluded from temperance neighborhoods in license cities unless admitted into drinking neighborhoods in no-license cities. This seems to us to be straining the logic of local option to the breaking point. The fundamental principle involved is the right of the people to protect themselves against the evils of the saloon. Local option is, on the whole, the best method of securing such protection, but its warmest advocates admit its inadequacy when the unit of local government is so small that the people of one district are "served" against their will by the saloons in the district adjoining. A license ward in a no-license town would supply saloons for the whole town against its will; a no-license ward in a license town, on the other hand, does not take away the saloons from the districts desiring them. To deny saloons in license towns the right to invade residence neighborhoods against their will is the natural development of the local option idea.

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Massachusetts has taken hold of the problem of better roads with greater vigor than any other commonwealth, and the progress it is making deserves National attention. The State Commission was established four years ago, with the duty of mapping out the work that needed to be done, and estimating the cost. Each year since, the work of the Commission has been enlarged, and more and more liberal appropriations have been made for carrying on its work. The Commission at the outset decided to reject the plan of building a few State roads, and to accept instead the plan of building a large number of good stretches of roadway in various parts of the State. The plan adopted proves to have been the wise one. According to Professor Shaler's recent book on "American Highways," the Commission learned a great deal of the relative value and cost of different kinds of road-beds from the large number of experiments tried, and the knowledge of road-making was immensely extended throughout the Commonwealth. Massachusetts towns are pure democracies, and the work done upon the roadways came directly under the popular judgment. The selectmen to whom the local supervision was intrusted became, many of them, experts in road-making. "When the Commonwealth began to build roads," says Professor Shaler, "there were no people outside of a few engineer officers who knew anything about the business. It is safe to reckon that there are at the present time not less than five hundred who have taken a sufficiently intelligent share in the labor to be tolerably well trained in the routine part of the business." In addition to these gains, there was a tremendous gain in the popularity of good roads. This was reflected in the appropriations made by the Legislature. In 1894, $300,000 was appropriated; in 1895 the sum was raised to $600,000. Next year, in spite of the hard times, a still further increase is possible. According to the Springfield "Republican" of last week, the Commission is receiving from various towns six times as many petitions for new roadways as can be granted. In part, of course, the number of these petitions is due to the fact that a relatively small part of the expense falls upon the town, and each wants its "share" of the State appropriation; but in part also the number of these petitions is due to the great popularity of the improved roads. The Commissioners hear from all quarters that the work of hauling has been greatly lessened by the State roads.

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In another column a correspondent gives a brief account of the formal dedication of the Armstrong and Slater Memorial Trade Schools at Hampton on Thursday of last week. Those who were present could not have been unmindful of the extraordinary beauty of the day and the extraordinary suggestiveness of the exercises. Never, surely, have an inspiring faith, a statesmanlike mind, and a resolute will illustrated more clearly the power of these invisible forces to effect momentous visible results. Eighteen years ago there was nothing at Hampton except the dream in General Armstrong's mind; to-day there is a large group of buildings, a large corps of teachers, an army of students, and behind these eighteen years of successful work along the most practical lines. Mr. Booker T. Washington, who was one of the speakers at the opening of the trade-schools, touched the very heart of the value of the education given in Hampton Institute at this stage in the declaration that the salvation of the negro race must be worked out, not only with pen and ink, but with square and compass, with saw and hammer, with spade and plow, and that a more practical connection must be made between the brains of the negro and his means of earning a livelihood. Thorough training in the practical arts of life is perhaps the most immediate and pressing need both of the negro and the Indian; and General Armstrong, who was swift to see that the solution of the race problem lay in education, was also swift to see that education in the workshop was the starting-point for the development of the full power of two races. Hampton, Tuskegee, Atlanta, and kindred institutions are making contributions to the solution of the race problem, the full importance of which will not be discerned for decades to come. In this work Hampton was the pioneer. No institution ever grew out of a greater need, and few have met such a need with so much wisdom, intelligence, and genuine power. The great throng of friends who crowded the chapel of the Institute last Friday showed how deep a hold it has taken not only upon the interest but upon the affection of the country.

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The curiosity that has existed both in Canada and this country as to the exact terms of the proposed settlement of the Manitoba school question is at last gratified by a semi-official statement from M. Laurier. The main features are as follows:

> Religious teaching is to be conducted in the public schools (1) if authorized by a resolution passed by a majority of school trustees, or (2) if a petition be presented to the Board of School Trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in a rural district, or by the parents or guardians of at least twenty-five children attending school in a city, town, or village. School work of a purely secular character will occupy the whole of the school day except the last half-hour, when the representative of any religious denomination will be allowed to come in and instruct the children belonging to his denomination, provided the parents are willing to have them remain. In cases where the people decide not to have this religious instruction, the regular school work will go on until the close of school hours.

These provisions are sufficiently liberal to the Roman Catholics to satisfy the more moderate parents and citizens, though the extremists and some of the newspapers profess to believe that their cause has been betrayed. Where there is an average attendance of twenty-five Roman Catholic children, they are to have a teacher of their own faith, and where the children are mostly French it is to be required that the teacher shall speak both French and

English. The principle that has prevailed in this compromise is that of local option. Why does not this suggest a plan which might be profitably carried out in the United States? What are the objections to it?

* * *

The restiveness of Germany under the repressive policy of the present Emperor came out in a striking way in the debates in the Reichstag last week. The Government was successful in evading the attempt of various parties in opposition to secure information upon the question of the secret treaty with Russia, but it was not successful in attempting to define its policy with regard to the attitude of the military class toward civilians, and specifically with regard to the matter of dueling in the army. Every one who knows anything about Germany knows how arbitrary and insolent is the treatment which civilians are constantly receiving from the hands of army officers of all grades. In this country or in England such treatment would not be tolerated for an instant. In Germany, and especially in Prussia, it has been endured with a surprising docility. The story of outrages to which civilians have been subjected by army officers is a long one, and that which has aroused the recent discussion is by no means exceptional. A workingman who brushed against the chair in which an officer was sitting in Carlsruhe was promptly run through for an act which might have been pure accident, and which, in any event, was nothing more serious than a piece of impertinence. In the southern provinces, where the military spirit is not so dominant, there has long been an intense dislike of militarism in its offensive features, but now even Prussia, which has long been molded to the exigencies of a dominating military organization, is in revolt. The attitude of the Government seems to be that the army constitutes a class by itself, and that it can be kept in a high state of efficiency only by preserving an artificial sense of honor, which consists mainly in imposing every possible kind of annoyance and insolence upon civilians. Under the present system, if a German army officer thinks his honor touched in any way, or the honor of the army, he is justified in promptly putting the offender to death, he himself being the sole judge of the gravity of the offense. The debate showed that the Government takes the narrowest and most feudal view of the rights and privileges of the military class, and that very little is to be hoped from it in the way of reform; but the debate also showed that the German people have at last awakened to a sense of the enormity of the offenses which are constantly committed against them. Some very plain things were said with regard to the army, and even with regard to the Emperor, and if the latter has any sagacity he can hardly fail to read the handwriting on the wall, which declares unmistakably that the day of absolutism and of the rule of a military caste is fast drawing to an end.

Thanksgiving

We thank Him who has made and preserved us a Nation.

Who hid this continent from the eyes of the world until the time for its revelation had come.

Who summoned hither faithful men, believing in God and in men as the children of God.

Who preserved the brave colonists from famine, pestilence, and sword; from internal dissensions and from foreign foes.

Who united the hearts and minds of the various peoples in their demand for liberty and their declaration of independence.

Who made wise the counsels of their counselors and strong the arm of their defenders, and gave victory to the weak battalions.

Who pacified the strifes and vanquished the jealousies which separated the several States, and joined them in one indissoluble Union.

Who suffered not the corruptions of slavery to end in the Nation's death, but raised up prophets of liberty to awaken the consciences of the people.

Who gave to the Nation in the critical hour of its destiny leaders wise, brave, strong—men who saw the right clearly, and dared to do the right.

Who crowned not the National arms with victory until the Nation had proclaimed emancipation to the slave and to itself.

Who followed the wounds of a great war with the healings of a great peace, and the impoverishment of destructive war with the wealth of beneficent peace.

Who has brought to our shores the oppressed of other lands, and made it a refuge, a school, a home for the needy and the aspiring of all nations.

Who has given us wisdom in the past to provide a free school and free churches for a free people.

Who inspires in our own day clear-sighted, brave-hearted men to battle without truce or retreat against open violence and insidious corruption, against the perils of popular ignorance and the perils of concentrated wealth.

Who inspires other clear-sighted, brave-hearted men to toil in peaceful vocations without stint for public education and public virtue.

Who has given to us an open Bible, a risen Christ, a living Church, and a common faith in a righteous and a redeeming God.

Whose protecting, guiding, inspiring presence in the past is the ground of our hope for our Nation in the future.

O that men would praise the Lord for his goodness and his wonderful works to the children of men!

Government by Injunction

Our readers will find on another page an able defense of government by injunction from a lawyer of Toledo. We are obliged to him, and are glad to lay his views before our readers, for we think the subject one of the first importance to the Republic.

The main proposition of Mr. A. L. Smith's letter is entirely reasonable. There is no reason "why individuals or corporations should be deprived of the remedy by injunction against threatened interference with their property rights, simply because the public are interested in, or affected by, the controversy in question." The right of the Court to grant such injunctions in proper cases was not denied; nor was the obligation to punish violations of proper injunctions disputed. The question was whether, in such cases, it is safe to allow a single judge first to prescribe a rule of conduct, then to declare that it had been violated, and finally to punish the violation, in his absolute discretion, without a jury and without appeal.

Until within the last thirty years we believe that there never was an instance in which an English or American court granted an injunction to restrain the commission of an act which was a clear and positive crime, punishable as such by the criminal law. There were any number of strikes, riots, and criminal conspiracies tending to injure property rights, and yet it never occurred to anybody to so much as ask any court to grant an injunction against them. Injunctions were asked, both in England and America, against libels, and were refused. The first case in which any English court ever granted an injunction against the criminal proceedings of strikers occurred in 1868; and we have not been able to find that another injunction like it has ever since been granted. In the United States we have not been able to find that any such injunction has ever been granted by a State court. But the Federal courts have recently granted and enforced several injunctions of this kind. The Debs case is the most famous as well as the most recent, and that is of course the case which presents the question most clearly.

In the Debs case the United States claimed the right to intervene by injunction, under the provisions of the Anti-Trust Law, referred to by Mr. Smith. The use of that law for this purpose is one of the grievances most bitterly resented by the laboring classes. This statute was passed for the avowed purpose of putting a restraint upon great corporations and monopolies. Not a single corporation has been interfered with under it, nor a single monopoly restrained. The present Attorney-General has never made the slightest effort to put the law in operation against the persons and corporations whom it was intended to restrain. Very possibly his action in this respect has been expedient, as all efforts of the previous Attorney-General in that direction had failed. But to discover in this statute, which was intended solely for the purpose of restricting corporations, a new weapon *in favor* of corporations, however ingenious it may be and however justified in law, was eminently calculated to arouse bitter feelings. This law, at any rate, has emphatically been proved to be one which cannot be enforced against the rich, and which can be enforced against the poor.

Under this law an injunction was issued against Debs, commanding him to refrain from certain acts which, if he committed them, were crimes, upon a charge of which in the ordinary way he would have a right to trial by jury. A single judge, granting this injunction, caused Mr. Debs to be arrested on a charge, not of the act itself, but of a violation of the order prohibiting that act. The same judge sentenced Debs to six months' imprisonment for a violation of the injunction, being substantially the same punishment which would have been inflicted upon him had he been tried in a criminal court and convicted by a jury. Now, the Supreme Court says that this does not in the least deprive Debs of his right to trial by jury, because, if he wants to, he can have himself indicted in a criminal court, tried by a jury, and sentenced to imprisonment for six months more. He has not been imprisoned for his criminal act; he has only been imprisoned for his disobedience of the court's order.

All this brings to mind the famous statement of the philosopher in Scott's "Antiquary." He told his nephew that there was no imprisonment for debt in Scotland. What really happened was that the creditor informed the King of the debt, and thereupon the King wrote his gracious "letters in four forms," commanding the debtor within a given time to pay his debt. The debtor, obstinately refusing to do so, was then denounced as a rebel by three blasts of a horn in Edinburgh. After which he was arrested, not in the least as a debtor, but solely as a rebel against his Most Gracious Majesty the King.

Where is this thing to stop? Embezzlement and shoplifting are plainly injuries to property and nothing else. Shall they be restrained by injunction? Shall the great establishments of New York and Chicago obtain twice a year injunctions against all their clerks prohibiting embezzlement, and thereupon, when an embezzlement is committed, secure the punishment of the criminal for contempt of court? It is manifest that this would be a most easy and pleasant method for the managers of these establishments. Instead of having to dance attendance upon a District Attorney, a Grand Jury, and finally a trial jury, and subject themselves or their agents to the annoyance of cross-examination, they would have nothing to do but to file affidavits proving the embezzlement, upon which, after hearing counter affidavits from the accused clerk, a single judge would decide, without troubling any jury, that the embezzlement had been committed. Thereupon he would sentence the offender to six months' imprisonment, not at all on account of his theft, but solely on account of his contempt of court. On appeal from such an order the only question is whether the papers stated upon their face sufficient facts to give the judge jurisdiction. All the affidavits may be false—and it is well known that affidavits are very seldom entirely true—but that makes no difference. The accused person may in fact never have committed the offense, but that makes no difference so long as a single judge decides that he has done so.

This was very strikingly illustrated forty years ago in the case of Passmore Williamson, a Quaker, who was commanded by one of the United States judges of that day, a judge just as sincere, upright, and incorruptible as any Federal judge at the present day, to deliver a negro to his master. Failing to do so, he was convicted, by the sole decision of this judge, of the crime of concealing the negro. Everybody who looked into the papers was perfectly well satisfied that Mr. Williamson really did not commit this atrocious crime; but the Federal judge had lost his temper, and, upon the strength of affidavits plainly false, adjudged that Mr. Williamson was responsible for the "nigger." As the slave-driver could not catch the "nigger," the judge shut up the Quaker. It was then decided by the courts that there was no appeal and no redress, and Passmore Williamson actually remained in jail until the judge recovered his temper and became amenable to a sense of decency. It is unlikely that any other judge than the one who issued the order in that case would ever have made a decision so contrary to notorious facts as was then made.

What we claim is that the judge who issues the order and who feels his sense of dignity wounded by disobedience to that order should not be the sole judge of the question whether it has been disobeyed or not. And where such disobedience necessarily involves the commission of a crime, we think that the question should be left to the decision of a jury, precisely as the question whether a crime had been committed, without any injunction, would have to be left, under the Constitution of the United States and of every State in the Union.

The Advent Season

The Episcopal Church offers a most helpful suggestion to its sister churches by its setting apart four Sundays, besides Christmas Day, for commemoration of the Advent of Jesus Christ. The incoming into the world of that life which is to pervade the life of the world with its regenerating spirit is a fact of so many-sided significance that the observance only of its natal day gives scant opportunity to the mind and conscience that would apprehend the full import of that Divine Fact. Fitting as the effort is for all days, some days more than others incite to it. For the study and exhibition of those fundamental principles which distinguish the world with Christ from the world without Christ—the only principles from which we can look for better men and better institutions to proceed—the weeks of the Advent season seem specially opportune.

The Church Congress

The meeting of the Church Congress at Norfolk, Va., last week, a report of which appears in another column, was significant in several ways. It brings to mind afresh the vital movement in the Episcopal Church which has of late years brought it into closer touch with American life and given it an influence out of proportion to its numbers, for it is certainly true that in dealing with practical methods of religious work and with sociological and religious questions this great communion stands in the forefront, while in numbers it ranks seventh. The Church Congress is a body which discusses but never votes; this does not mean, however, that it never decides. On the contrary, many questions are practically settled by preliminary discussion before they reach the General Convention, which is the legislative body of the Episcopal Church. The Church Congress has consequently no small influence in shaping the policy of the Church and in giving it ultimate direction. It serves also as a place of escape for those ideas and schemes which in escaping melt into thin air and leave even their originators at peace. This does not mean that it offers a free platform for cranks; on the contrary, it has from the start been remarkably free from eccentricity. But it does make room for men to free their minds on a great variety of questions, and it is therefore one of the preservers of peace and order in the Church. The freedom of speech which it permits is a thousand-fold more effective in this direction than the most rigid ecclesiastical repression. The liberty is used generously, but it is not abused.

The Congress is of great importance also because it brings the clergy and the laity together on the same platform; and the Episcopal Church has always been strong in men of commanding ability and influence outside the pulpit. In fact, the opinion long prevailed among people in other Churches that the Episcopal laity were intellectually superior to the clergy. However that may have been during the decades when the life of the Church was less vital and its preaching less vigorous and searching, it is certainly true no longer. A Church which has given the country thinkers like Mulford, preachers like Brooks, scholars like Allen, men of combined intellectual and administrative force like Bishop Potter, priests of such consistent courage and devotion as Dr. Dix, has no need to apologize for the quality of its clergy. In this city, for instance, the prominent Episcopal pulpits are all places of notable personal and spiritual authority, and men like Drs. Huntington, Rainsford, Greer, Grant, Shipman, Dix, and Bishop Potter stand in the front rank of contemporary preachers.

The Church Congress, representing as it does the progressive element in the Church and the free movement of ideas, has been mainly in the hands of the liberal, progressive men in the Church. The men of extreme views, either with regard to the sacraments or the authority of the Church, have, as a rule, held aloof from it; but moderate men of all schools are heard on its platform, and the views of the two main wings of the Church are brought out with entire frankness but also with entire good spirit. There is thus afforded a prime opportunity for men of these two wings to meet each other and hear directly from each other instead of through intermediaries; and it need hardly be said that nothing is more provocative of division and bitterness than the failure of those who hold divergent views to come into personal contact and to get impressions of each other at first hand. It is one of the noblest characteristics of the Episcopal Church that it has been large enough to afford room for differences of opinion on ecclesiastical questions and on questions of philosophical interpretation of the facts of Christianity, while holding to the facts with unusual tenacity and giving them the first place in worship and teaching. There will always be these two parties in the Church; or, rather, to be more exact, there will always be an active and coherent party holding advancing views of doctrine and sacraments, and there will always be the spirit which makes for breadth, freedom, and true catholicity—the spirit which reacts against excess in ritual, against undue emphasis on symbols and sacraments, and which holds to the spiritual vitality and power of the Church as the true basis of its authority. This spirit is not the less influential in the long run because it does not foster close and aggressive party organization. At this moment, in this country as in England, there is a strong reactionary movement in the Church. This movement has not yet reached its height; it may go still further and become still more powerful, but it will not finally stamp itself on the Church. There are elements of weakness in it which will impair its influence and check its advance. These influences are already showing themselves plainly in England; they will presently show themselves here. Sacerdotalism and sectarianism, in their extreme forms, will not finally establish themselves in this country; that which is true and sound in this movement will remain; that which is artificial, mechanical, and purely ecclesiastical will pass away.

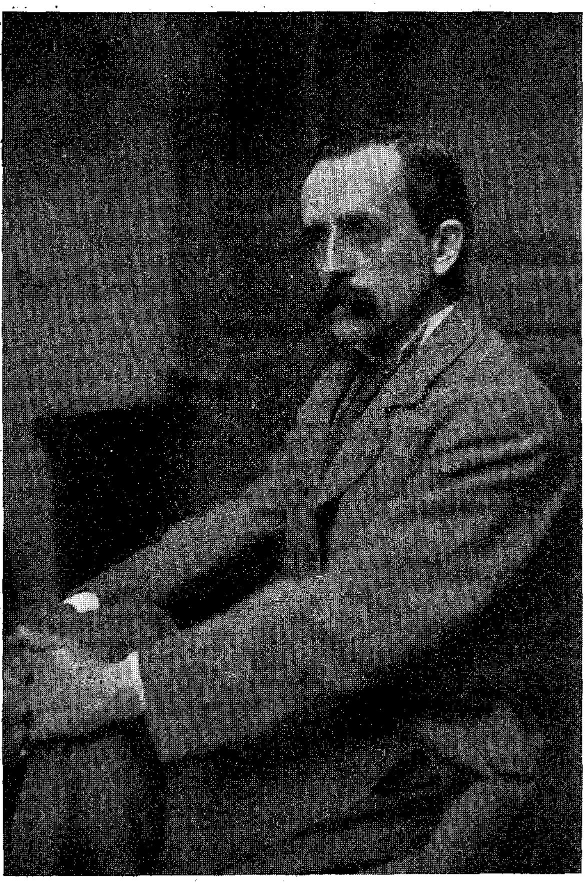
The Church Congress has had no small influence in developing true catholicity of spirit in the Episcopal Church—a clear recognition of the fact that a real church must find room for men who, agreeing sincerely on the great facts of Christian revelation and history and accepting them heartily, differ in their philosophical and ecclesiastical interpretation of these facts. The men of broader mind have come to see clearly that certain questions between the two wings must be, to quote the phrase of a leader of the Church, neutralized; that certain differences of opinion of these questions must be recognized and accepted. There is to be, therefore, no final triumph of either wing; and the Church is never to become, as some extremists would like to have it become, a small sect holding identical theological views and practicing a uniform ritual—a monotonous uniformity of thought and worship. This was what befell the Roman Church when the Ultramontanes captured it and destroyed the old national freedom and enthusiasm of the German, French, Spanish, and English Churches, and put in their places the dreary monotony of the Italian Church; this is what will befall the Roman Church in this country if American Catholics like Archbishop Ireland and Bishop Keane are finally crushed. That is precisely what would happen in the Episcopal Church if a small body of advanced sacramentarians and sacerdotalists could have their way. But they will not have their way, because the genius of the country, of the Church, and of spiritual Christianity is striving against them; and the Episcopal Church in this country, in spite of reactionary movements, will remain free, spacious, and fundamentally religious instead of becoming repressed, narrow, and rigidly ecclesiastical. To this result the Church Congress has contributed not a little; and in so doing has rendered a lasting service to the religious life of the country.

Three Scots Worthies in America

By James MacArthur

Co-Editor of "The Bookman"

If the shade of the venerable chronicler of the sufferings of the Scottish martyrs in his "Book of Scots Worthies" were to witness the use I have made of his noble title testifying to the undying religious worth of those who lived and died "for Christ and his Church," he would stand aghast at its sacrilegious application to those who follow so remote and alien an avocation as the writing of what one of our grandfathers called "lying tales." Life to the Scottish Puritan, the Puritanism of the Covenant, was an austere, self-denying ordinance. He stood with his back to the wall fighting, not for dear life, but for what was dearer still to him, his faith; and thus he conquered for Scotland her ecclesiastical freedom. But if the austere spirit we have evoked from the strenuous past were to ponder the literary product of these writers who have succeeded to his title, and were he to trace the stream back to its source, he would cease to be shocked, and a wondering smile of admiration would gather about his wan features as he saw in these men and their work the natural outcome of the period of stress and storm during the long struggle for religious freedom in Scotland. The echoes of that great religious and intellectual war resound in their writings. Their spirits have sprung from the soil sown with the blood of the martyrs. They are the lineal descendants of the old Scots Worthies.



From a copyrighted photograph by Frederick Hollyer, London

Believe me
very truly yours
J. M. Barrie

In 1866 a young journalist who had descended from the bleak hills of northern Scotland to London saw the possibilities which existed in the fertile and fond imagination to capture the life of this people and crystallize it in undying forms of art, and with a foreseeing eye wrote this singularly prophetic passage in a letter to a friend: "In Scottish life, political, social, and religious, you have a rich and almost unworked mine, a mine from which I have no doubt you will dig valuable ore and beat it into shapes that will attract even the southerner's eye." This was the hope which beat in another young Scotchman's breast when, twenty years later, he also went to London from the historic pulpit of Dr. Horatius Bonar, in Kelso, to enter the ranks of journalism. It was then—in 1887—that Dr. Nicoll inaugurated the "British Weekly." It had been established about six months, when one day the editor was reflecting gloomily on whether it was possible to find a man who could write in a lively way on Scottish ecclesiastical affairs. He took up the Edinburgh "Evening Dispatch" and found in it a burlesque account of the Inverness Assembly of the Free Church then in session. He lost no time in putting himself in communication with the writer, and on July 1, 1887, an article appeared on the front page of the "British Weekly" on "The Rev. Dr. Whyte, By an Outsider." It was signed "Gavin Ogilvy," and in Scotland immediately drew attention to the writer. Before many months had passed his name and style were well known north and south. But there was an allusion in this article which the alert editor was not slow to observe. In it Mr. Barrie spoke of Thrums, and said that its inhabitants would discuss any topic with you, from the ontology of being to Robert Louis Stevenson's style, but for choice give them the Rev. Dr. Whyte. Here was perhaps the man for whom Dr. Nicoll was looking. Almost immediately, in the autumn of the same year, Mr. Barrie's story, "When a Man's Single," began to appear serially in the "British Weekly," and there followed subsequently nearly all the chapters that compose "A Window in Thrums." It was at this juncture that Dr. Nicoll's influence and insight swayed Mr. Barrie and caused that immense difference which divides the "Auld Licht Idylls" from "A Window in Thrums," and gave to the latter that quality which brings every reader of its pages to his knees. "I urged Mr. Barrie," Dr. Nicoll said once to me, "to represent the deeper and nobler elements in the life of the Scotch people—the profound sentiment and real heroism, as well as what is eccentric, grotesque, humorous."

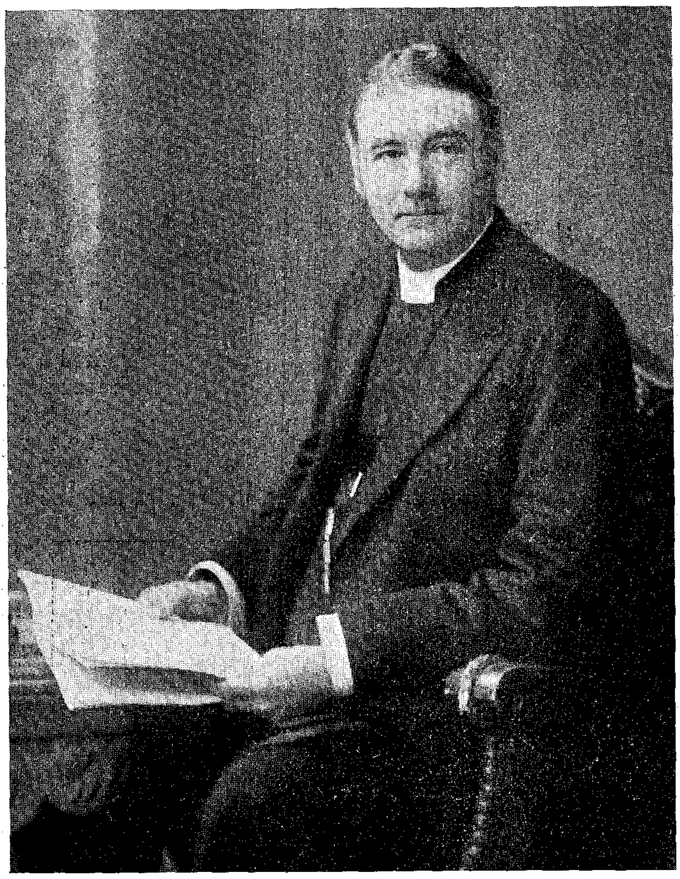
Mr. Crockett, also, tells us how "a great London editor [Dr. Nicoll] wrote some years ago to a young and perfectly unknown writer [Mr. Crockett], and advised him to collect and print his tales, which had been appearing in a local paper and were being copied into various colonial papers. He prophesied a future for them such as even the fond heart of their parent could not believe in. No kinder or more chivalrous thing was ever done to an unknown author." The book when published was "The Stickit Minister and Some Common Men." The English edition of Mr. Crockett's last book, "The Gray Man," bears this dedication:

To
W. R. Nicoll
are affectionately inscribed
these Chronicles of a Stormy Time
in Memory of
Unforgotten Days of Peace and Quietness
Spent with him and his.

Mr. Barrie's "When a Man's Single" was dedicated to Dr. Nicoll, and one of the latter's numerous literary treasures is the closely written manuscript of the "Little Minister" in two volumes, handsomely bound, with an inscription from the author to Dr. Nicoll. I may also say here that another of his treasures is a calf-bound copy of "Beside the Bonnie Brier-Bush" inscribed to

Dr. W. R. Nicoll,
without whose suggestion this book had not been written,
October, 1894,
from the author.

In the introduction to the "Auld Licht Idylls" in the new Thistle Edition of his works (Scribner's), Mr. Barrie says that "they were written mainly to please one woman now dead." In the beautiful biography of his mother, "Margaret Ogilvy," just published, he speaks of "the mute blue eyes in which I have read all I know and would ever care to write; for when you looked into my mother's eyes you



John Watson.

From the latest photograph. Copyright, 1896, by The Rockwood Company, New York

knew as if He had told you why God sent her into the world—it was to open the eyes of all who looked to beautiful thoughts, and that is the beginning and end of literature." How much, how very much, Mr. Barrie owes to his mother and to his home life may be gathered from this little volume. It is a book to lay beside "A Window in Thrums," not only because of the beauty of the work, but because it flashes a light upon those chapters which illumines them, and, if possible, makes them more noble and enduring in their revelation. He tells us how one day as a boy he conceived a glorious idea, "or it was put into my head by my mother, then desirous of making progress with her new clouty hearth-rug." He was suffering from a moment of suspense in the interval between the last and forthcoming numbers of a magazine called "Sunshine," which contained a serial story. "The notion was nothing short of this—why should I not write the tales myself? I did write them—in the garret—but that by no means helped her to get on with her work, for when I finished a chapter I bounded downstairs to read it to her, and so short were the chapters, so ready was the pen, that I was back with a new manuscript before another clout had been added to the rug." At twelve or thereabout he put the literary calling to bed for a time, and took up cricket and football instead, but from the day on which he first tasted blood in the garret his mind was made up. "There could be no hum-dreadful-drum profession for me; literature was my game. I remember being asked by two maiden ladies about the time I left the University what I was to be, and when I replied, brazenly, 'An author,' they flung up their hands, and one exclaimed, reproachfully, 'And you an M.A.!'" His mother's views at first were not dissimilar, and her ambition for her boy was that he should be a minister, with a lurking hope at the bottom of her heart that he might rise to a professor's chair. Mr. Barrie relates an incident of those years which has a prophetic significance. "I had one person only on my side; he was an old tailor, one of the fullest men I have known, and quite the best talker. . . . This man had heard of my sets of photographs of the poets, and asked for a sight of them, which led to our first meeting. . . . I remember how he spread them out on his board, and, after looking long at them, turned his gaze on me and said solemnly,

> 'What can I do to be forever known,
> And make the age to come my own?'

These lines of Cowley were new to me, but the sentiment was not new, and I marveled how the old tailor could see through me so well. I hurried home, but neighbors had dropped in, and this was for her ears only, so I drew her to the stair and said imperiously,

> 'What can I do to be forever known,
> And make the age to come my own?'

It was an odd request for which to draw her from a tea-table, and she must have been surprised, but I think she did not laugh, and in after years she would repeat the lines fondly with a flush on her soft face. 'That is the kind you would like to be yourself!' we would say in jest to her, and she would reply, almost passionately, 'No, but I would be windy (proud) of being his mother.' . . . She who stood with me on the stair that day was a very simple woman, accustomed all her life to making the most of small things, and I weaved sufficiently well to please her, which has been my only steadfast ambition since I was a little boy."

I have said that this is a book to put side by side with "A Window in Thrums," and there is a deeper reason for this when we remember that on the recent deaths of Mr. Barrie's mother and her daughter, within a few hours of each other, it was then disclosed that they were the originals of Jess and Leeby. The lovely story of their lives had a beautiful and not wholly mournful end; it was mournful as mortal things are, but the beauty was more than the sorrow, and Mr. Barrie's book will make this clearer. In the almost intolerably pathetic chapter, "Dead This Twenty Years," Mr. Barrie, in writing about the tragedy in another woman's life, drew his inspiration from a similar tragedy in his mother's life. "It was the only thing," he says, "I have written that she never spoke about, not even to that daughter she loved the best. No one ever spoke of it to her or asked her if she had read it; one doesn't ask a mother if she knows that there is a little coffin in the house. She read many times the book in which it was printed, but when she came to that chapter she would put her hands to her heart or even over her ears."

I was struck by a remark which Dr. Henry van Dyke made at the dinner given to Mr. Barrie at the Aldine Club on November 5. He told us how, on the morning after the election, his little boy came running up to him, exclaiming, "Papa, McKinley's anointed!" The word has a peculiar fitness, it seems to me, in characterizing the distinctive quality in Mr. Barrie's work. The light of consecration lies upon every page. It is the light that never was on sea or land, but is all the more real because it shines from a beautiful soul. The anointing from on high which gave the divine right to kings — may not also the same spiritual unction obtain in the sovereignty of letters?

MRS. WATSON

Photograph by The Rockwood Company, New York

The literary impulse which sprang to light in the first instance in "Auld Licht Idylls" has shown evidence that it was no isolated wonder, but that it was a deeper movement borne on a strong undercurrent which was impelling the imagination of several writers uniformly to the same goal, each, however, coloring the stream of romance with his own peculiar genius. We have found that “The Raiders” was written previous to “The Stickit Minister,” and that twenty years ago the material was seething in Ian Maclaren's brain which has since been “beat into such beautiful shapes.” Indeed, an incident occurred to Dr. Watson many years ago in Liverpool which might be taken as the genesis of the “Bonnie Brier-Bush.” One evening, after delivering a lecture on Scottish life, a friend said to him, “You ought to develop that lecture and turn it into a book.” The lecture was never published, but we have the evolution of the idea in “Beside the Bonnie Brier-Bush.”

W. ROBERTSON NICOLL, M.A., LL.D.

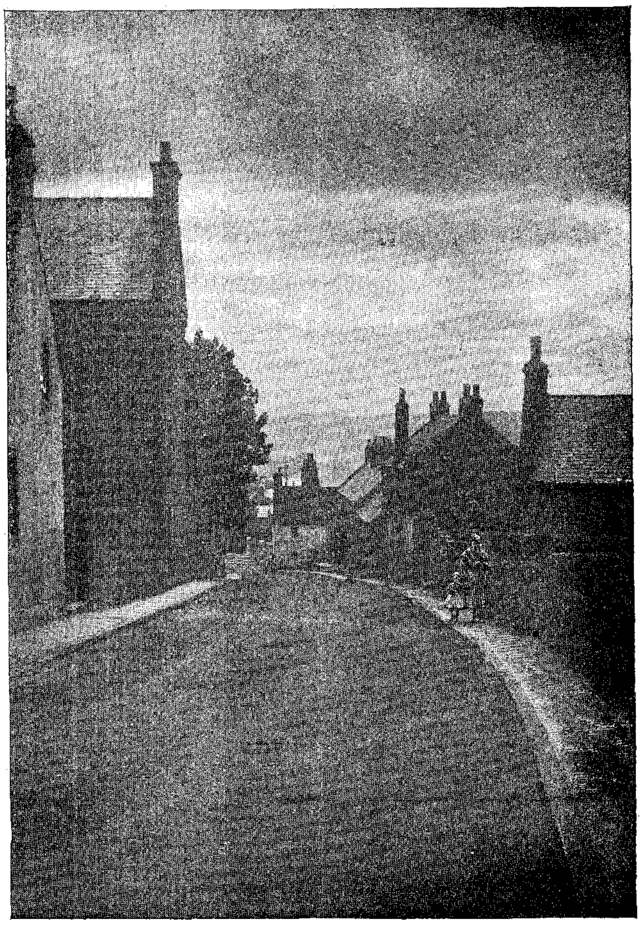
Dr. Watson tells you, in that playful ironic manner peculiar to the Scot, how Dr. Nicoll kept at him—“talk, talk, talk, in that queer, quiet way of his”—to write some sketches of Scottish life, how in desperation he wrote a story, “a very poor story I believe it was, but I could only convince him of my penury by exhibiting my rags. But, oh! that man! he's just ‘no canny.’” In short, the manuscript was returned, and he was told that he could do far better. “Write something else in your true vein,” wrote Dr. Nicoll, “and send it to me soon.”

“There was nothing for it but to give in,” continues Dr. Watson, “so I thought of some types of character which I had known in my Scottish parishes when I was a young minister about twenty years ago, and I selected one or two of them, and wrote ‘Domsie,’ which, you remember, is the first sketch in the ‘Brier-Bush.’ And, by the way, there is just one point which I should like to mention now. Some people seem curious about the ‘originals’ of this and that character in the stories. If the book continues to interest people, I should like it to be known that there are no originals—that there is not a single portrait in the volume; the people are simply individualizations of types that are familiar to every minister—or, for the matter of that, to every layman—in any Highland or semi-Highland parish. But I was telling you about ‘Domsie.’ This time I didn't receive the manuscript back again. I simply got a letter from Dr. Nicoll, the purport of which was that ‘Domsie’ had affected him much in the same manner that you were kind enough to say it had affected you. It was just what he wanted, and should appear in an early number of the ‘British Weekly.’ Then he wanted more, and somehow the other stories came into shape, till finally the book was published. And there it is; but, as I have said, it is a surprise to me still.”

It is more than suggestive to learn that Dr. Watson first thought of giving “Beside the Bonnie Brier-Bush” the general title “Annals of a Perthshire Parish.” Indeed, to define the character of Dr. Watson's “Kate Carnegie” [which closes in this number] as a novel one must go back to John Galt. The permanent impression that the reading of this book leaves is that Ian Maclaren is the true successor in the present Scottish school of fiction of the author of the “Annals of the Parish.” In some of the chapters of “Kate Carnegie” Dr. Watson's humor is seen at its best and purest—in other words, at its quietest and driest. But he is seen at his strongest in his portrait of the “Rabbi.” Jeremiah Saunderson is undeniably Dr. Watson's masterpiece, and this portrait, which is the best he has yet given us, would in itself insure a wide popularity for the book which contains it. The “Rabbi” is the most powerful impersonation of Scottish spirituality whom much learning has made almost mad that has ever been presented in fiction.

Dr. Watson is perhaps the most popular man in America at the present hour. He arrived in this country fully two months ago, and after delivering the Yale Lectures on Preaching, which were received with unbounded satisfaction, and have been published under the title “The Cure of Souls,” he started on his lecture tour, which has been a series of unprecedented triumphs on the platform. It is remarkable that the audiences which seem to be attracted to Dr. Watson are largely the theater-going, entertainment-loving people. That is to say, he represents the democracy. No one can read his books without feeling how thoroughly democratic he is, and the man on the platform is the same man we have learned to love in his books. The power of sympathy, together with his great fund of humor, which are so potent there, are characteristic qualities of the lecturer. I have heard him twice since he came to America, and the enthusiasm which his presence begot on each occasion was marvelous. He has a way of taking you into his confidence, of telling you about the characters in his books as if they were real personages, of presenting them to the audience so that you actually see them, which is intensely dramatic. He will speak of Drumsheugh, who, as he enters his study, “just fills the door.” He tells you how he reasoned with Jamie Soutar about his stretch of imagination in straining the truth and in drawing on his powers of unveracity, and then, with a touch which reveals Jamie to you in a flash, he will say, “But as he went out of the door I declare if he didn't wink at me.” Good people, he says, have objected to Posty in his book, because of his lapses into drunkenness; but when he describes how he saw Posty fling off his coat to jump into the mill-stream to save the child who had fallen into its raging waters, and how he struggled with him, and how Posty left the coat in his hands and jumped, knowing that he might save the child but could not save himself, the thrill that passes through the audience is one of conviction, and none would dare after that to say a word against poor Posty. In his lecture on Scottish characteristics he is equally happy. The Scottish characteristics, according to Ian Maclaren, are five: humor, which in the Scot takes the form of irony; caution, or, as he would say, “canniness;” love of argument; dourness, which is something more than obstinacy, and which Ian Maclaren illustrated in this way: “Were I a showman,” he said, “and had a magic lantern here, I would flash this picture on a screen. I would show you a stocky, short-necked, long-horned cow, with her calf beside her, who had suddenly become aware of approaching tourists. The short neck grows shorter, the horns seem to lower, the nostrils twitch, and there is a dangerous gleam in the eyes. I should throw this picture on the screen, and I would say, ‘Gentlemen—Dourness.’” The fifth Scottish characteristic Ian Maclaren named as sentiment. He spoke of it as the sap of tenderness protected by the rough bark of “dourness.”

Mr. and Mrs. J. M. Barrie and Dr. Robertson Nicoll sailed for England on November 7. Dr. Watson and Mrs. Watson will remain here until December 16. The five weeks which the former spent among us were distributed in visiting several country towns in New England, Boston, Niagara Falls, New Orleans, Washington, and Philadelphia. Their headquarters were at the Holland House in New York. Everywhere they acknowledge that they were received with kindness, and they say that they have gone back to England with larger, more enlightened, more generous thoughts of this great country and this great people. "Our first impressions of New York," they said, "were, first, its Continental look, then the noise made by the traffic on the rough pavement, and, lastly, the erect bearing of the women. It is a noble city, not so much of the business type as we had expected—in short, not a Manchester or Glasgow, but a grand foreign capital. Fifth Avenue in particular is a magnificent street, stretching out for miles, with its many imposing public and private buildings. The noise is at first deafening." While in New York they went to hear Dr. John Hall, of the Fifth Avenue Presbyterian Church. "Dr. Hall," says Dr. Nicoll, "reminds me of the best type of the Disruption minister—dignified, authoritative, clear, with strong foundations of doctrine underlying his exhortations—a man of weight. No tincture of the modern spirit—its wonder, its yearning, its weakness—entered his discourse. Things were settled—they were so—let us not trifle, but act. Neither was there anything of the modern style—no light, or color, or touch of imagination. But the language was clear, terse, and impressive, and you felt such preaching must do good. After all, there are millions of people who have never read, or at least never been touched by, Browning or Carlyle." Dr. Nicoll and Mr. Barrie seemed amazed that the earlier books of Mrs. Beecher Stowe, such, for instance, as "Old Town Folks," were so sadly neglected. "I found," says Dr. Nicoll, "that Miss Wilkins had read and greatly admired 'The Minister's Wooing,' but did not know much beyond it. The fact is, so far as I have seen, Americans are very modest about their authors, and hardly realize the immense influence many of them have had in England." They spent a pleasant visit at the home of Mr. G. W. Cable, in whom they were very much interested, Mr. Barrie having as a young journalist in Nottingham written long and enthusiastic articles on Mr. Cable's early books. Of all men in America, Mr. Barrie said, he most wished to meet the author of "Old Creole Days" and "The Grandissimes," and the meeting took place under the happiest circumstances. Dr. Nicoll considers Mr. Cable the greatest of living American authors. In connection with his new monthly, called "The Symposium," Mr. Cable was interested to hear that Professor Drummond long ago thought of "The Symposium" as a title for a monthly magazine. We gather from Dr. Nicoll's visit to Northampton, which revived recollections of Dr. John Todd, the author of "Sermons to Children" and "The Students' Guide," that the "Sermons to Children" was the first book that Dr. Nicoll ever read with interest, the first book which ever gave to him the idea that there might be something pleasant in reading. On the occasion of the dinner at the Aldine Club given to him and Mr. Barrie, Dr. Nicoll gathered up his impressions of "the present state of literature in America" in a speech which is published in the December "Bookman."


THRUMS

DRUMTOCHTY—THE VILLAGE

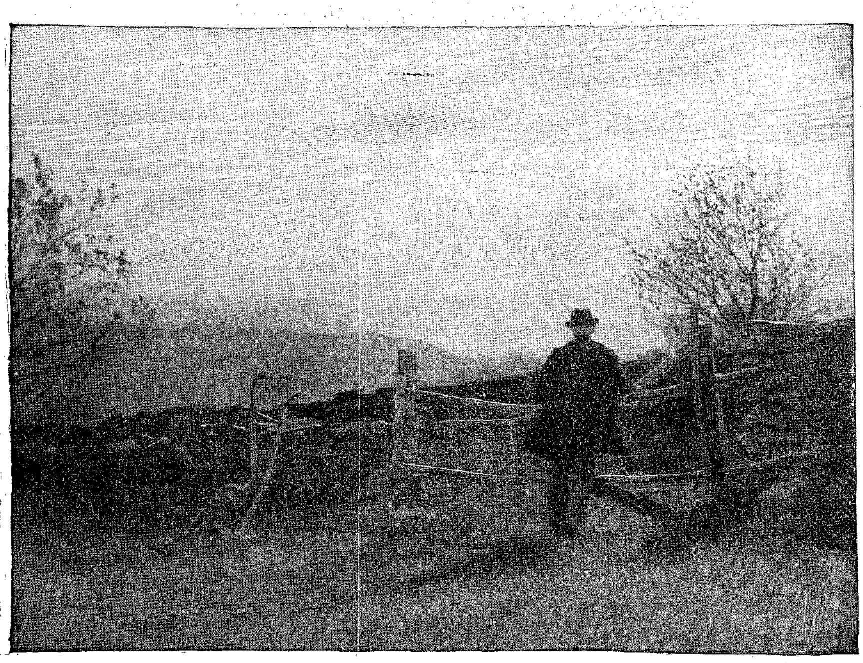
These are the days when, contrary to the famous proverb, all things under the sun are New, and in speaking of the new school of Scottish fiction we are reminded that many people deplore the neglect which is shown to the older national writers, and decry the present enthusiasm for the new writers as a fad or fashion. It recalls a story which I once heard about an old Scotch minister and his beadle (sexton), who, after locking up the church for the day, were walking home grieving over the poor attendance as compared with the large audiences which a younger minister was drawing in the same street. The beadle, who was a tailor, also had reason to take the matter sorely to heart, and, in seeking to sympathize with the minister, said: "We are just twa auld men that the world has nae use for now. My best customers have all left me for the fashionable tailor doon the street. Minister, it's a' in the cut. It's the new cut that has put us baith out o' fashion!"

Some Illustrated Books

By John C. Van Dyke

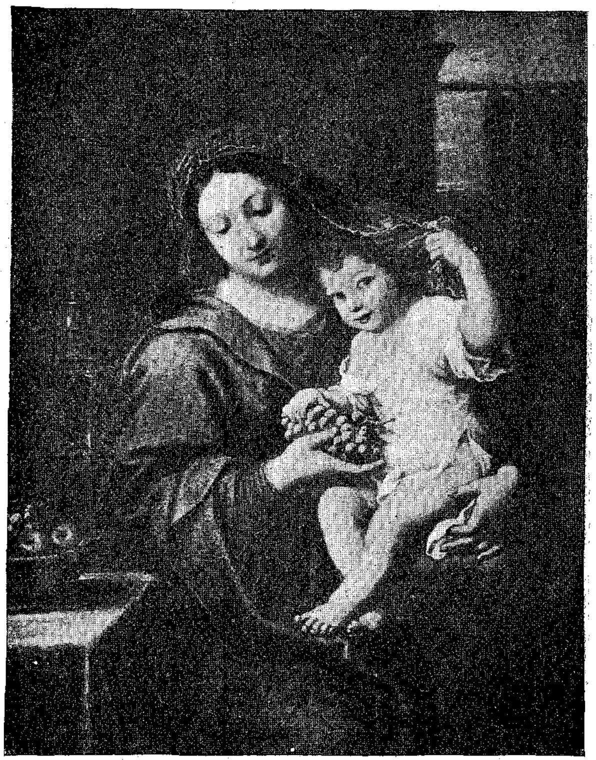
NEARLY a hundred years ago Professor Edward Christian, of Cambridge, sighing over the deterioration in books, wrote: "The fury for prints proves the frivolity of the times; and our books, I fear, will shrink from comparison with those of the age of Queen Anne, which were not adorned with such superfluous and meretricious decorations." But what would the Professor write if he could only see the illustration of the present day! The "fury for prints" has increased tenfold. The pictorial is everywhere, in books, magazines, and newspapers, in commerce and trade, in the scientific laboratory, the archæological museum, and the college lecture-room. Some of it serves a purely illustrative purpose, some of it has no more definite aim than entertainment, some of it is designed to catch the applause of the groundlings and is mere claptrap. One can agree with Professor Christian that the claptrap is "meretricious" without being able to suggest a means of escape from it; but the decorative and the illustrative are far from being "superlative" features of modern life. Even that which merely pleases the sense of sight with form and color is not to be despised. It educates the eye if it does not inform the mind, and the education of the sense of sight has worked wonders in nineteenth-century progress.

Of course the progress of the present is always foolishness to those who hold by the excellences of the past. The world is always deteriorating, and each generation has its prophets who are harking us back to the "good old times." But for some reason the world never turns back. It moves serenely on, and there is usually a justification for its movement. Illustration, for instance, is a necessity of our times. We have many more things to learn, many more things to do, many more problems to wrestle with, than had the people of Queen Anne's day. Why use one hand when we can use both? Why employ only one sense for comprehension when we can use two? The sense of sound conveys best such ideas as those of time, thought, infinity; the sense of sight conveys best conceptions of form, space, dimension. Each without the other is limited in expression, but taken together there is scarcely anything that cannot be told by them. It is not matter of regret that the second sense has come into use. Illustration to the eye is often a most potent means of bringing a truth home to the mind. And the truths of to-day are so many and so complicated that we need all our senses to comprehend them.



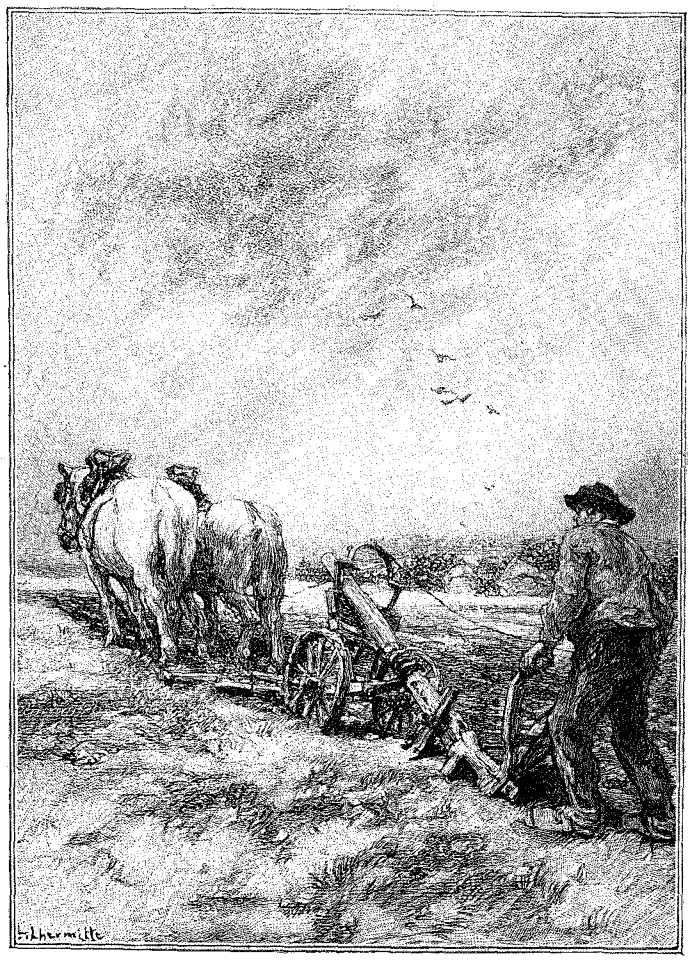
From "A Year in the Fields." (*Houghton, Mifflin & Co.*)

But it is said that illustration is doing away with careful reading, that the author is skipped for the illustrator, that "short-cut" knowledge is in the ascendant. There are evils in every system, but they are generally appraised too highly. Those who look only at pictures never were careful readers at any time. And if certain ideas can be revealed better by illustration than description, why should they not be so revealed? Let the book change and adapt itself to modern needs. In the drama we have seen the long, chorus-like descriptions of pomp, passion, and parade curtailed by a stage setting that shows the things themselves. The dramatist is now a writer of dialogue; the place, time, and circumstance are given by that very clever illustrator the stage-carpenter. Why should not the book accept a similar change? Why write a ten-page description of the Pantheon when a "half-tone" of it beggars your description? Why talk to one's ear about countries, faces, costumes, and the like, when an illustration can tell them so much better to one's eye? I am aware that this idea *may* sound a little shocking, and yet it is not impossible that the book will evolve and develop in just this way. The new book—for, of course, there must be a New Book with capitals—is likely to be a collaboration of author and artist, a division of labor in which the author will give that portion which may be told by sound and the artist that portion which appeals to the sense of sight. But the new book has not yet arrived, and in the meantime much of present artistic effort is little more than repetition of literary effort. The artist and author are not working together except in a nominal way. The illustrator glances over his author's sheets searching for something that will lend to a new *technique* or a modern effect, and seldom tries to translate the spirit of the writer. The result is such illustration as Mr. F. C. Gordon supplies to a new edition of Bulwer's *Richelieu* (Dodd, Mead & Co., New York)—illustra



From "Legends of the Virgin." (*Dodd, Mead & Co.*)

tion conceived, not in the spirit of Bulwer or Richelieu, but in the spirit of Meissonier and the seventeenth century. Cavaliers singly and in pairs adorn the pages, and occasionally there is a duel or midnight escapade on horseback, but the subjects and incidents chosen for illustration are generally outside the action of the play. Richelieu as a young man cleaving the head of a Britisher at Rochelle is shown, but Richelieu the Cardinal launching the curse of Rome on the heads of the conspirators does not appear. The book is handsome, but the illustrations help the text but slightly. Not so with Mr. George Birkbeck Hill's *Talks About Autographs* (Houghton, Mifflin & Co., Boston). One might ask, Why talk about autographs when they can be seen so much better? But Mr. Hill is really talking about autograph letters, and he gives reproductions of a number of them that are not only interesting but illustrative of the text. We are afforded a glimpse of the original papers in facsimile, and from them we comprehend how Sir Thomas Browne or Mr. Ruskin wrote, just as in a museum we learn from a plaster cast how Pheidias or Michael Angelo modeled. This is true sight-help to the written text. One aids the other. The inadequacy of language is helped out by an appeal to the eye. Just so with Mr. Walter F. Lonergan's *Historic Churches of Paris* (Thomas Whittaker, New York). It is properly a book of facts, and in picturing such things as churches, streets, marbles, and inanimate life generally the mechanical photograph is often more satisfactory than the work of a draughtsman. Of course if one can have the drawings of Vierge or Joseph Pennell there is an artistic value added to the fact, but in the book before us the drawings of Mr. Brinsley S. Le Fanu hardly better the half-tone reproductions from photographs. The bulk, the proportions, the details of carvings, can be given by the camera, and these are the chief requisites of such illustration. Mr. Le Fanu is not a bad draughtsman, and his pen-and-ink work is interesting, but if we are studying the flying buttresses of Notre Dame or the ceiling of Sainte Chapelle we want the facts rather than an artist's impression of the facts.



PLOUGHING.

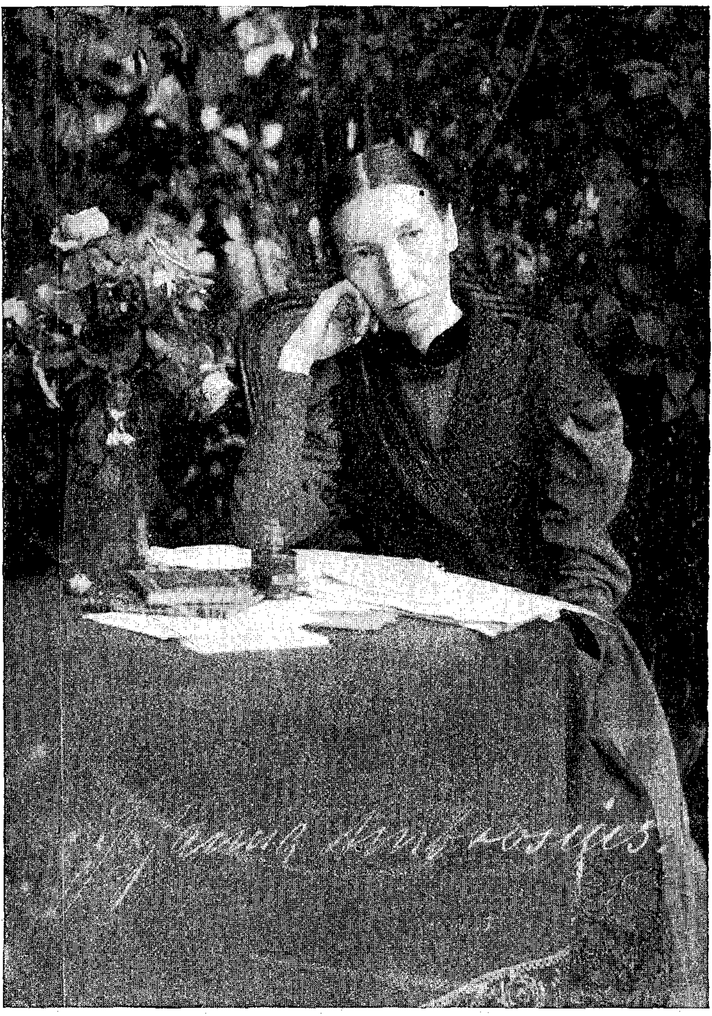
From "Rustic Life in France." (*T. Y. Crowell & Co.*)

Every one who knows Venice loves to see the Venetian pictures by Turner and the thousand other painters who have set up easels along her waterways. They suggest the Venice we look back at in our dreams—a glamour of colored glory, a city of pearl on an opalescent sea. But, again, if we are studying facts in M. Charles Yriarte's *Venice: Its History, Art, Industries, and Modern Life* (Henry T. Coates & Co., Philadelphia), we need the photographs of the chief squares, churches, canals, and palaces. These we have in fifty excellent photogravures well chosen and clearly printed. It is certainly a great help to those who have never been in Venice to see her living landmarks of history; and those for whom Venice is an old story will not the less be pleased to see again in miniature the Piazza and the Piazzetta, the Riva and the Rialto, the Colleoni, the Bronze Gates of the Campanile, and the Marcello monument in the Frari. A wonderful city was that young Venice rising in beauty from the mud islands of the lagoon; and to-day, when her palaces are crumbling to decay and her beauty sinking back into the mud of the lagoon, she is still a wonderful city. Any book, any tale, any picture of her has interest, and M. Charles Yriarte's book and pictures are exceptionally interesting because they are exceptionally good.

Rome is quite a different story. It is a record of deeds rather than a record of art, and a glance at the maps and photographic reproductions of Mr. John Dennie's *Rome of To-day and Yesterday* (G. P. Putnam's Sons, New York) will show how well designed are all those columns, bridges, and temples to typify the Roman conception of strength, endurance, and power. Mr. Dennie tells the tale of the pagan city, the Rome of the kings, the republic, and the emperors; he does not deal with Christian Rome. The tale has been more than twice told, but Mr. Dennie thinks he can tell it over again in a popular way and thus reach the unarchæological masses. The fifty-eight half-tones that accompany the book show the remains of palace, forum, and triumphal arch, and are calculated to lift the mind of the reader to an imperial height. They will certainly prove a great aid to comprehension. This is equally true of the five hundred half-tones and twenty-two copper-plates that illuminate the pages of Émile Bourgeois's *France Under Louis XIV.*, translated by Mrs. Cashel-Hoey (Charles Scribner's Sons, New York). All the paintings, prints, almanacs, and fashion plates of the period have been drawn upon to complete this picture of the pompous Louis surrounded by his satellite court and supported by his too patient French people. And what an idea of those times, independent of M. Bourgeois's careful text, we gain from this profuse illustration! The seventeenth century seems to pass before us like a panorama. We see the people, the costumes, the life of France; and when we turn to the text, how much better we grasp the meaning of its descriptions and its recorded facts! The volume is an imperial octavo, handsomely printed and bound, and is as good an example of the properly illustrated book as can be instanced. The illustrator and author were not working at cross purposes, for M. Bourgeois selected these "human documents" and shaped his text to conform to them. In fact, the documents are the history and the text is their illustration.

The ancient Vasari—he who narrated the happenings (and many things that did not happen) in the lives of the great Italian painters, sculptors, and architects—has been explained, contradicted, and set to rights by a number of editors in the past, and this year he has been taken in hand by E. H. and E. W. Blashfield and A. A. Hopkins, who bring the editing down to the present time, with all the information that modern research has disclosed. The new edition—in four superbly printed volumes (Charles Scribner's Sons, New York)—was badly needed, since there has been no English edition since 1850. Moreover, the editorial work has fallen into the hands of those who know about art in general, and Italian art in particular. Seventy of the Lives have been selected from the original work, the editors deeming it wise to annotate the important ones thoroughly rather than the whole series scantily. These seventy Lives they have studied very closely, and the foot-notes that mark the pages not only give historical changes and corrections, but contain critical characterizations of the painters that are of no small value. Vasari, in spite of his occasional hearsay evidence and his apparent antipathy to certain painters, is the fountain-head from which the histories of Italian art derive, and this new edition of his Lives is both timely and welcome. Some forty-eight photogravures of the masterpieces of Italian painting and sculpture help out the narratives by showing us the original works commented upon by Vasari. The edition is limited to five hundred copies—more's the pity, for the work should be popular and accessible to all.

So much for the books with illustrations that illustrate. Aside from the help the pictures afford the text, there is, naturally enough, a publisher's method in illustration. It brightens a volume, gives it an interesting look, and, when accompanied by good paper, wide margins, and "open-faced" type, results in artistic book-making. The present rivalry among publishers in the matter of handsomely made books is very strong, and we have no end of types and papers, ornamented covers with gold stampings, and variegated cloths. Sometimes it happens that pictures are thrust between the book-covers more to stimulate the curiosity and smarten the appearance than for anything like illustration. Yet it does not follow of necessity that every picture in a book should have something to do with the text. There are pictures that have value for their illustrative meaning, and there are pictures that should have value for their decorative meaning. The distinction marks a fundamental difference. It is a hard one for us to grasp. We are so matter-of-fact, and so insistent upon it that everything should mean something, that we often pass by that which is graceful and good simply because it tells no story. Just at present people are having much merriment over the work of a young Englishman, Mr. Aubrey Beardsley. He is all sorts of an impressionist, symbolist, egoist, or decadent, as people choose to name him. Why? Simply because he decorates rather than illustrates—fills a page with pretty patterns instead of pretty stories. There is always enough of the Saxon in us to ask, What does it mean? and not enough of the Latin to ask, How does it look? If we could regard his work as ornament put in to make a book beautiful, we should applaud it to the echo. Perhaps we shall do so yet. Time changes many contemporary opinions, and a few years hence we may be found guilty of acclaiming Beardsley as a genius. Whether we do or not, he is no less an artist of pronounced ability and originality.

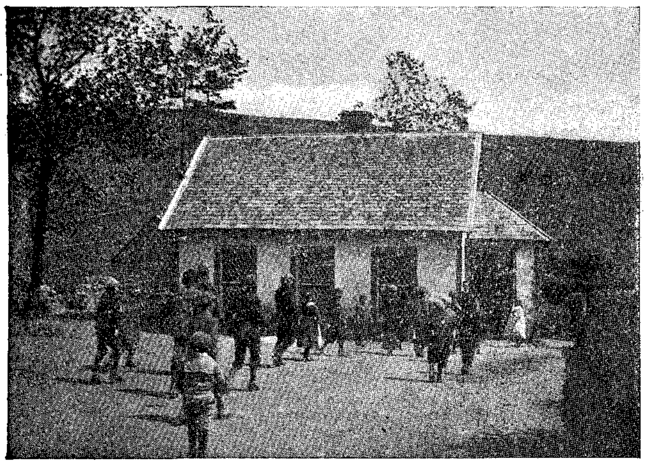

Johanna Ambrosius.

From "*Poems of Johanna Ambrosius.*" (*Roberts Brothers.*)

But the decorated book did not originate with Mr. Beardsley. It is of very ancient lineage. The papyrus books of the Egyptians were illustrated and decorated, and the illumination of manuscripts was practiced in the earliest times. When printing was invented, the page-patterns followed the manuscripts, and in Japan the book-maker followed the kakemono. To-day we are still following precedent to some extent. Some follow the Japanese, some the Italians, some the Germans. For instance, Mr. Hadaway's decorations for Mr. T. B. Aldrich's *Friar Jerome's Beautiful Book* (Houghton, Mifflin & Co., Boston) are of German inspiration, and remind us of the old Nuremberg calendars. The pages are long and thin, with ornamental borders, the type is black, underscored with red lines, and the initials are rubricated. The title-pages are figures of ecclesiastics in pattern, and the frontispiece is an illustration in red ink of Friar Jerome in his cell. The whole book makes up prettily, and has something of antique quaintness about it. Quaint and reminiscent, too, are Mr. H. G. Fell's ornamental designs for *The Book of Job* (Dodd, Mead & Co., New York). It would seem almost impossible for any one to make designs for this book without thinking of William Blake's "Job," and Mr. Fell has at least taken a peep at it. The flying figures of the borders, the long cowled people, the swirling circles, point to Blake; but Mr. Fell has been himself on more than one page, and has produced some effective work both as illustration and decoration. A companion volume, *The Book of Ruth* (Dodd, Mead & Co., New York), pictured and designed by Mr. W. B. McDougall, is more modern in spirit and has less of the old woodcut effect than Mr. Fell's volume. In fact, Mr. McDougall rather suggests the modern poster in his designs, but with much delicacy of line and originality in patterns. Some of the backgrounds and borders are charming in their adaptation of flowers, leaves, and other natural forms, and the illustrations themselves are effective Both of these volumes are good specimens of modern printing and book-making. There is no reason why the statement should not be extended to *A Book of Christmas Verse*, selected by H. C. Beeching (Dodd, Mead & Co., New York), with ten designs by Walter Crane. It is just as handsomely printed, and the "fat-faced" type, the full margin, the strong paper, are most attractive. But Mr. Crane's designs are not soul-stirring either as illustration or decoration.

The new two-volumed edition of Irving's *Bracebridge Hall* (G. P. Putnam's Sons, New York), in its white and gold binding, is not only ornamented by Miss Armstrong with pale-green page-patterns, but is furnished with some twenty-eight illustrations by American artists. The book is filled with good picturesque material, but some of the illustrators have thought their own conceptions more fetching than those of Washington Irving, and have treated us to "effects" that might appropriately be inserted in the Koran as in "Bracebridge Hall." They are well enough done artistically, and the printing of them upon heavy plate-paper is excellent, but—they do not illustrate. The dainty little border-pieces in color by Amelia M. Watson that adorn the pages of Thoreau's *Cape Cod* (Houghton, Mifflin & Co., Boston) serve their purpose much better. They really enlighten the text, for the sketches were made along Cape Cod; and with their color they give us quite an idea of the country about which Thoreau wrote. The printing of the colors is exceedingly good, and the use of the page margins for small sketches is quite a novelty. The result is decorative illustration, and that is what all picture-making for books should be.

One of the most important of the season's illustrated books is M. Gréard's *Meissonier: His Life and His Art* (A. C. Armstrong & Son, New York). The life is not an exhaustive study of Meissonier. It is rather a series of sketches taken from the artist's own talk and letters, but what there is of it is authentic—something that cannot be said for some other published accounts of the painter. It was not necessary to say much about the man, for the public is interested only in the artist. Meissonier, like every other artist, wrote his autobiography in his art, and here it is, reproduced in two hundred illustrations, with forty full-page plates, partly in photogravure, partly in color. His best pictures are thus shown, and, of course, they help the text, because they are the very man himself. Meissonier had all the gifts of the illustrator, and had he devoted himself entirely to black-and-white work he would perhaps have achieved quite as much fame as he did in painting. His *genre* pictures—cavaliers, smokers, riders—admirably done though they be, are little more than colored illustrations. The Napoleonic cycle rises to pictorial creation, but is not the less illustrative. His whole work was a record of observation, and Meissonier himself was more of an eye than a poetic mind. He left nothing to the imagination, and was ever intent upon giving facts. There is an *édition de luxe* of the book, the type on Japanese vellum, the plates on India paper, that should give one a still better conception of this man's great skill. He was a master in craftsmanship beyond any doubt.



From "A Window in Thrums." (*Dodd, Mead & Co.*)

Daniel Vierge is a master, too, but his work lies entirely within the realm of black-and-white. Here he certainly has no superior among living men. The story of his losing the use of his right hand, and the facility with which he trained his left hand to take its place, has been recounted more than once. The difference between the two hands is scarcely apparent in his work. Certainly the illustrations which he has recently made for Mr. A. F. Jaccaci's *On the Trail of Don Quixote* (Charles Scribner's Sons, New York) show the old spirit and energy with no perceptible diminution in accuracy. Each one of these 130 illustrations is worthy of study simply for the art it displays. No one has ever shown life, motion, character, force, better than Vierge. And how decorative he is in the massing of lights and shades, in the swing of lines, in the filling of page-space! Here at last is the true decorative illustration—the kind that gives light to the book as well as to the text, and makes both beautiful to look upon. Vierge is a Spaniard born, and has known the land of Don Quixote from boyhood. Mr. Jaccaci knows that country too, and is besides an artist who knows what to omit as well as what to put in his narrative.

Poems by Paul Verlaine

Translated by Emerson G. Taylor

I.

O River in the street,
How quaint is thy retreat
  Between high walls immured!
Thy waters dark and clear
Through byways thou dost steer
  With ripple faintly heard.

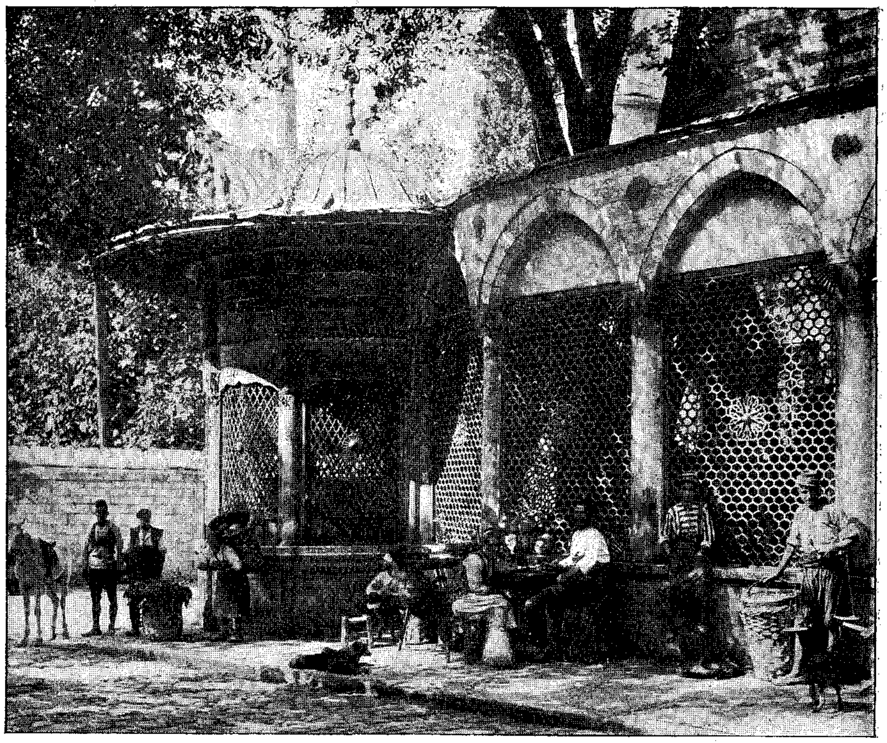
O River pale like death,
Hopeless thou flow'st beneath
  A pall spun from decay;
E'en though above thy shores
On tower and cottage pours
  The splendor of the day.

II.

Borne on the Autumn's wings
I hear, as from vibrant strings,
  Harmonies.
Telling of Summer fled,
They wake in my heart—long dead—
  Memories.

Breathless and pale of soul,
I hear the deep bell toll,
  Full of fears;
As the dark hours flit by,
Old days I dim descry
  Through my tears.

And then I'm whirled away,
The bitter wind's poor prey,
  Here and there—
I and the withered sheaves
Of helpless blasted leaves
  Tossed in air.



From "Constantinople." (*H. T. Coates & Co.*)

Old Books in New Dress

By Hamilton W. Mabie

WHEN one looks through the list of new editions of standard works of literature, he begins to doubt the accuracy of observation of those critics of contemporary conditions who tell us, from time to time, that serious books are no longer read, and that the reading public has ceased to care for sound literary workmanship. That there is a great laxity in the matter of discriminating between the good and the bad in literary form and substance is beyond question; that too many of those who read show no evidence of intelligence of taste or aim is also beyond question; but there are also many evidences of the existence of a body of readers who care only for the best, and who discriminate between literature and the great mass of writing which is issued in book form, but which bears no more relation to literature than a block of unhewn stone bears to the Parthenon. There are, fortunately, a very considerable number of publishers who deal with book-making in a generous and honorable spirit, who care for books as literature as well as merchandise, and who are glad of an opportunity of forwarding the interests of an unknown man of promise. But the publishing of books is, of course, a business, and must be conducted on business principles; and while intelligent publishers are ready to make ventures for the sake of introducing a new writer of force and talent, they do not republish old books as a matter of entertainment. If old books are reprinted from time to time, it is because there are readers who want them and who buy them. The constant reappearance, therefore, of the standard writers in new and handsome issues furnishes good evidence of the survival of the habit of serious reading and of the renewal and extension of the circle of those who know and care for good books.

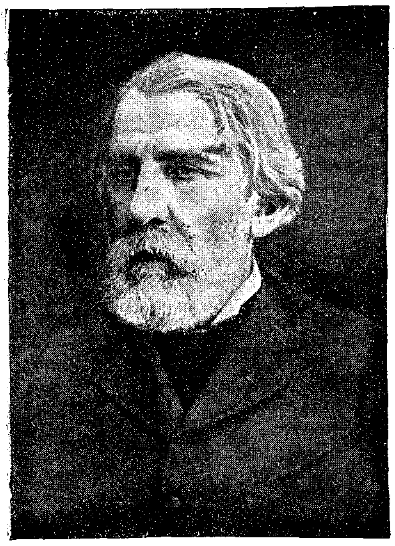
One can imagine the satisfaction with which Wordsworth would have studied the long row of sixteen attractive volumes in which the Macmillan Company (New York) are now issuing his complete poetical works; for this dignified and attractive Eversley edition, with its suggestion of library rather than of railroad use, is in itself a declaration that the verse it contains has classic quality and standing. Better still, this noble body of poetry receives its proper homage of thoroughly intelligent editing. Mr. William Knight has long been a student of Wordsworth; he edited a library edition of the poems ten years ago; published a life of the poet three years later; wrote a very pleasant book on "The English Lake District as Interpreted in the Poems of Wordsworth," and prepared the "Memorials of Coleorton," which every lover of the Lake poet has read. In this edition the poems are arranged in the order in which they were written; the changes of text made by the poet in successive editions are given in foot-notes; several pieces of verse are printed for the first time in a complete edition; a new bibliography is added; eight volumes are devoted to the poems and two volumes to the prose works; the journals of Dorothy Wordsworth and the letters of Dorothy and of the poet are given; with a new life of Wordsworth in one volume. Each volume contains an etching of a locality associated with the poet, and a new portrait of Wordsworth or of his wife or daughter or sister. The edition leaves nothing to be desired.

William Wordsworth

It is no very violent change of atmosphere and feeling to pass from Grasmere to Thrums; to exchange the old-time English dalesman for the sturdy Scotch weaver. Mr. Barrie, like Wordsworth, is a lover of nature and of man in his primitive estate. He cares supremely for those simple experiences in which the life of men finds a common consciousness and out of which the human drama is compounded. It is too early to assign Mr. Barrie his final or even his relative place, but there are many indications that he has come to stay. His popularity has waxed so much of late that one trembles when he remembers that the writer of "Sentimental Tommy" is so young. There is that in his work, however, which allays such an anxiety. Mr. Barrie has a real insight into life, and such an insight is an immense safeguard against the corrupting tendency of popularity. He is, moreover, a true artist, and a true artist never wholly succumbs to the lower temptations of success. Those who care, therefore, for the sensitive genius of a writer who puts his heart into his books, without any sacrifice of that reticence which is the guard of every fine nature, may take unalloyed satisfaction in the fact that the reading public has found Mr. Barrie out and has profited by the knowledge. The man who wrote "Sentimental Tommy" has the stuff of literature in him, and Messrs. Charles Scribner's Sons have made no mistake in giving his work that dignity of form which was once reserved for writers who had passed all the barriers and taken their places among the classics. When the ten volumes of the Thistle Edition stand together, there will be few to withstand the charm of the fair page, the noble type, the judicious illustration, and the tasteful binding. Such books, by their happy combination of old-fashioned dignity and modern decoration, are a credit to American book-making.

Harriet Beecher Stowe

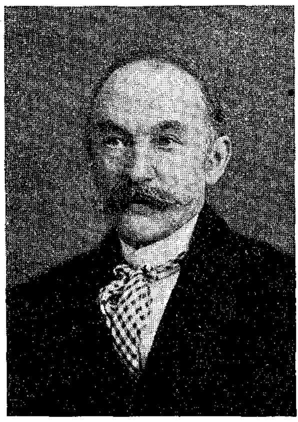
The Riverside Press has so thoroughly defined its aims and so long illustrated its workmanship that its imprint has become a synonym for sound and beautiful work. One by one the older American classics have come in final forms from this press, and no one who cares for our literature can look through the long list from Hawthorne to Mrs. Stowe without recognizing the service which this press has rendered to American writers and readers. For it is no small matter that our classics are now in our hands in forms so harmonious and appropriate that the very shape and dress of the books are significant of the quality and value of the text. To this company of beautiful editions the works of Harriet Beecher Stowe, in sixteen volumes, are now being added. One reads the pages without being conscious of the type, and the volumes are so well dressed in color and stamping that one fails to note any single feature of binding or lettering; and this is saying that the edition is in perfect taste. The title-pages are worthy of special attention, and each volume is to contain an etched portrait or other illustration. This edition is the truest memorial of a writer who was not only the foremost woman who has yet appeared in this country, but who was also the most widely read of Amer-



Ivan Turgenev

ican authors. The great vogue of "Uncle Tom's Cabin" has passed, but that striking story will long find readers to be stirred by its dramatic power and moved by its passionate intensity of spirit. Mrs. Stowe's best work as a novelist is to be found, however, in her sketches of New England life and character.

A new generation of novelists has come upon the stage since the brave days when Thackeray, Dickens, and George Eliot were writing those great novels which have become a part of our literature. Time has dealt gently with Thackeray, whose soundness of substance and whose beauty of workmanship become more clear as the years go by; it has searched Dickens with dispassionate scrutiny, and has rejected half a dozen stories which our elders once laughed or cried over; and it has not left George Eliot's work intact. It has discarded "Daniel Deronda," "Theophrastus Such," the great majority of the poems, and it has had misgivings about "Romola;" but it has put "Scenes from Clerical Life," "Silas Marner," "The Mill *on the* Floss," and "Adam Bede" with the books that endure; and it has postponed final judgment on "Middlemarch" and "Felix Holt." On the whole, therefore, George Eliot has fared extremely well, and is likely to go down to posterity in the company of a goodly array of works of noble quality. During those fortunate years when the artistic temper was in the ascendant, and the philosophic temper was its servant, she was a really great writer; a master of some of the deeper elements of human experience, and of a style at once capacious, vigorous, and eloquent in a worthy sense of that much-abused word. Messrs. E. P. Dutton & Co. have put the work of this gifted woman in a Standard Edition which is both dignified and agreeable; the books are admirably printed and bound, the page is harmonious, the coloring and stamping rich, and the general effect of the long row of books very taking.

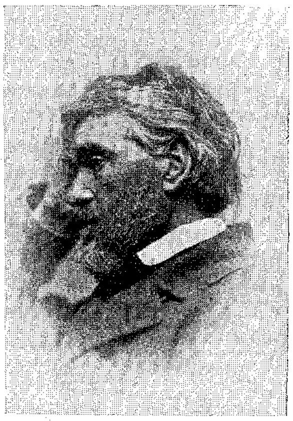


Thomas Hardy
(By courtesy of Harper & Brothers)

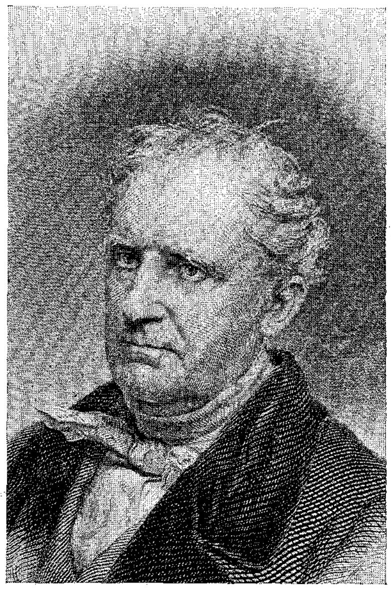
This generation, which has seen so many literary artists attain the mastery of their craft through years of laborious training, has known no finer artist in the field of fiction than Ivan Turgenev. The deep-hearted Russian, who loved his country and his people so passionately that he could not do more nor less than speak the truth about both, paid the penalty which is always exacted of the man who feels with the radicals the misery of existing conditions, but who sees how inadequate are the remedies which radicalism often brings forward. Feared, hated, and exiled by the Government, Turgenev was compelled also, by his sheer veracity, to antagonize the popular movement in which so many of his friends were enlisted. Time always works for a writer of such insight and mastery of form, and the lonely novelist has already had his reward. The six novels which bear his name, with the volume of sketches which first made Russia completely aware of the conditions of serf life, are now recognized as masterpieces. They ought to be in the hands of every young novelist; for their restraint, condensation, balance, and deep-going energy of style are corrective of some of the worst faults of contemporary writing. No writer ever submitted himself more loyally to the discipline of art; none was ever more entirely free from carelessness, haste, crudity, and unbalanced emotion. It was a service to American readers to secure a fresh translation of this noble group of novels, and to give them so convenient a form as that which they have received at the hands of the Macmillan Company in nine small volumes.

Charles Kingsley

Thomas Hardy brings to the writing of fiction the greatest natural force now at work among English novelists. Less intellectual than Meredith, he is far more dramatic. At his best he easily stands in the front rank, and in one field he has no superior in English literature. "Under the Greenwood Tree," "Far from the Madding Crowd," and "The Woodlanders" are stories of classic quality; in power of natural description, of vivid portraiture of rustic life, in humor and keen characterization, they are unsurpassed. They have a Shakespearean breadth and vitality of treatment; their roots are deep in the soil out of which they grow. In sheer dramatic power, "Tess," "The Mayor of Casterbridge," and "The Return of the Native" belong also in the front rank. Mr. Hardy is, however, a fatalist, with a tremendous grasp of the irony of life as it appears from his standpoint, and with a limitation of interest and vision which, in later years especially, have told heavily against the truth of his interpretation and the beauty of his art. He has had a great theme in his creed that the man should be punished as severely as the woman for sexual sins; but in some of his later stories his touch has not been sound nor his taste healthful. "Two on a Tower" and "A Group of Noble Dames" are distinctly repulsive. It is a misfortune that so great a writer should have gone so far astray. Aside from this small group of books, he is an artist of commanding force and interest, to whom the future, with dispassionate discrimination between his sound and his unsound work, will assign a greater place than that which he holds to-day. In the new edition which bears the imprint of the Messrs. Harper & Brothers his works are presented for the first time entire and in uniform style to American readers.

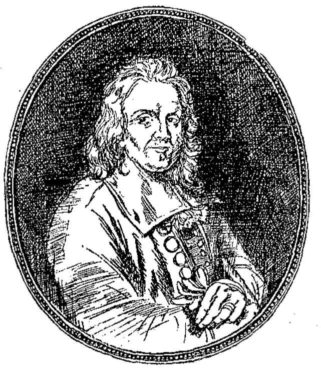


Thomas Carlyle



J. Fenimore Cooper

It is a satisfaction to come upon a new edition of Thackeray's *Henry Esmond* in a single volume, well printed, tasteful in dress, and of such moderate cost that it is easily within the reach of all who desire to make the acquaintance of the most perfect novel in the English language. A companion volume in form, although not in quality, is Charles Kingsley's *Hypatia*—a story of very uneven workmanship, but full of that vitality which characterized Kingsley, and disclosing a certain picturesque force and pictorial quality which have given the novel high rank among books of its kind. In this same group belongs also a single-volume edition of Carlyle's characteristic *Sartor Resartus*, in which one may find the key to Carlyle's thinking; in fact, whoever knows "Sartor Resartus" thoroughly as regards its contents and its form, knows Carlyle's view of life and art, and his manner of practicing the one and formulating the other. These three volumes bear the imprint of Messrs. G. P. Putnam's Sons.


Izaak Walton

There have been times in late years when it has seemed as if James Fenimore Cooper's day were over, but there is too much of the stuff of which real books are made in these stories to permit of their becoming merely monuments in our literary history. They remain, in their way, among the very best stories which have yet been written on our soil. They are distinctively American, characteristic in a peculiar sense of early American conditions and character; they are, in the second place, capital pieces of narrative. The workmanship is very uneven from the standpoint of the artistic thoroughness with which most writing of high quality is done to-day. Cooper's workmanship is often slovenly, and never, perhaps, discloses the very highest quality. The average of it is, nevertheless, for the purposes for which it is used, sound. Cooper was, in the third place, a capital story-teller. He knew how to dispose of his material, how to give it order and sequence, and he remains, in spite of many successors and competitors, a real figure among the group of American novelists. It was his good fortune that the writing of his life in these later times fell into the hands of Professor Lounsbury, who made out of the material which he found one of the best biographies yet written in America. There have been many editions of these novels, but none which, for popular purposes, has been more attractive than the Mohawk Edition, which is to be completed in thirty-two volumes, large 12mo, printed from very clear type, with numerous illustrations, and substantially and attractively bound. This edition resembles very closely the Hudson Edition of Irving, an excellent model. (G. P. Putnam's Sons, New York.)

Messrs. T. Y. Crowell & Co. have grouped in five well-made volumes the *Leatherstocking Tales*, the most popular of all the Cooper novels. These volumes contain twenty photogravure illustrations by Frank T. Merrill. They are bound in green ribbed cloth, they are well printed, and they leave little to be desired in the way of a library edition of this particular group of stories.

If there be a book in our language which fits the mood of a leisure hour, and which takes its fortunate reader out of the rush of contemporary life and the agitation of contemporary discussion, it is surely Izaak Walton's *Compleat Angler;* that old-fashioned, meditative, leisurely, out-of-door classic, full of the repose of the English landscape, of the charm of the gentlest of the sports, and of the quality which makes literature. This is one of those books which the reader who knows what he wants and provides himself with it likes to have close at hand, not for consecutive reading, but for sipping now and then; and this classic has certainly never been put into more convenient shape than in the new edition which bears the imprint of the Macmillan Company, which is prefaced by a characteristic introduction from the hand of Mr. Andrew Lang, and which is admirably illustrated by Mr. E. J. Sullivan.

Never, surely, was an old poet more fortunate than Omar Khayyám on the day when his verse fell into the hands of Edward Fitzgerald. As a result of this happy contact between one of the most gifted of English translators and one of the most suggestive of old Persian poets, Omar Khayyám has become to all intents a modern writer, and for that matter an English writer. It is of small consequence, so far as the reader is concerned, how much Omar Khayyám owes to Edward Fitzgerald; the fact remains that the translation of the *Rubáiyát* has put into the hands of the English reader a body of verse entirely unlike anything which he has read in his own tongue before; at once stimulating, suggestive, irritating, and pathetic. This translation comes from the press of Messrs. T. Y. Crowell & Co., in a single volume, compact and clearly printed.

Other Holiday Books

One of the most important of holiday books is *Modern French Masters*, edited by Professor John C. Van Dyke (The Century Company, New York). It is a sumptuous volume, and is one of the best contributions to contemporary art. Like the "Old Italian Masters" and the "Old Dutch and Flemish Masters," this book is made up of twenty biographical and critical monographs on the best-known modern French masters, written by their American pupils and admirers. To those who know anything about contemporary American artists and their pictures, it is easy to see that in each case the writer has been chosen because of his knowledge of the painter of whom he writes, and because of his sympathy with his works. Mr. Will H. Low contributes the articles on MM. Gérôme and Boutet de Monvel; Mr. Kenyon Cox, those on MM. Puvis de Chavannes and Baudry; Mr. Carroll Beckwith writes of

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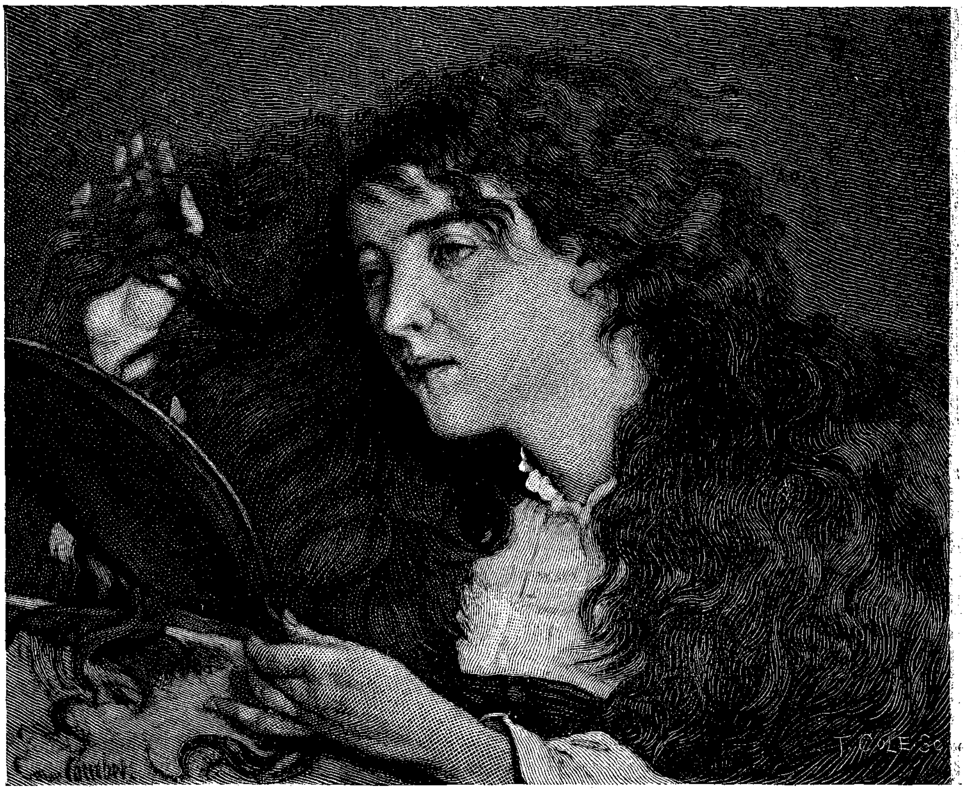


"THE FAIR DUTCHWOMAN," BY COURBET.

From "Modern French Masters." (*The Century Co.*)

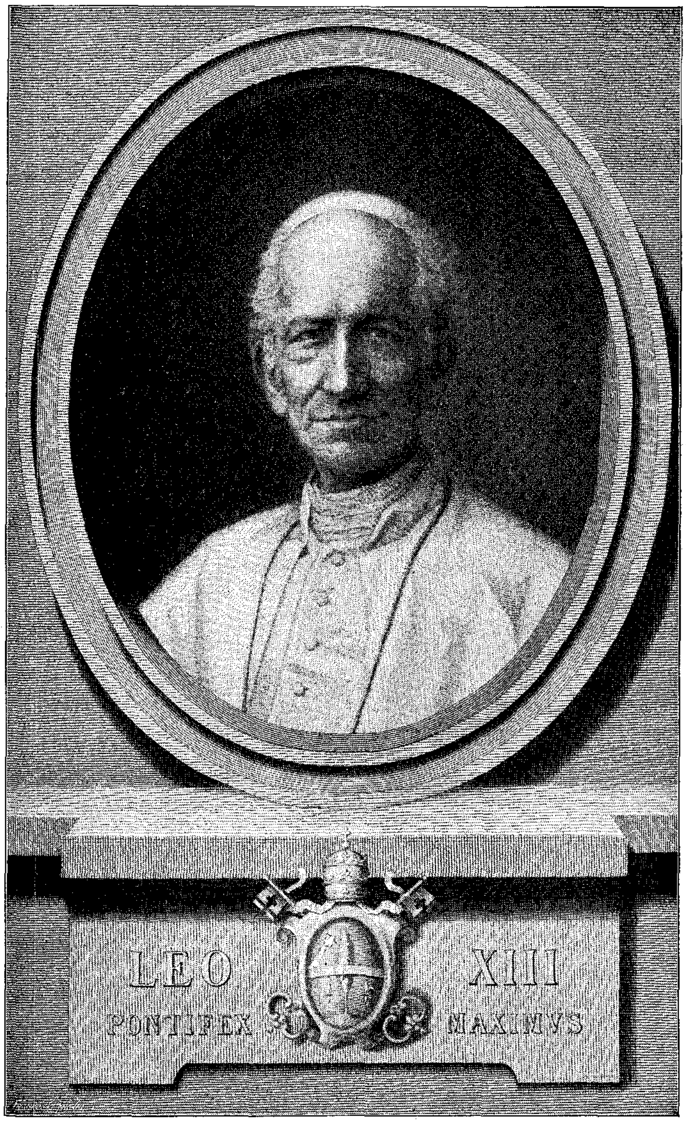
R.G.COLLINS Sc
Remington

From "Ranch Life and the Hunting Trail."
(*The Century Co.*)

MM. Carolus-Duran and Manet; Mr. E. H. Blashfield, of MM. Bonnat and Jean-Paul Laurens; the late Theodore Robinson, of Corot and Monet; Mr. W. A. Coffin, of Rousseau and Dagnan-Bouveret; the late G. P. A. Healy, of Couture; Mr. H. W. Watrous, of Meissonier; Mr. Arthur Hoeber, of Diaz; Mr. William H. Howe, of Troyon; Mr. D. W. Tryon, of Daubigny; the late Wyatt Eaton, of Millet; Samuel Isham, of Courbet; and, appropriately enough, Mr. Julian Alden Weir, of the lamented Bastien-Lepage. The public is indebted to Mr. Weir that the "Joan of Arc" by Bastien-Lepage is among the treasures of the Metropolitan Museum of Art. Of all the foregoing essays, the one which will probably attract most immediate notice is that on Meissonier. The forthcoming publication of M. Gréard's life of the great artist will lend additional interest to what Mr. Watrous has to say of Meissonier. Like the great master, Mr. Watrous prefers to do his own painting on small panels; his word-picture, however, is on a larger scale, and well describes the man who painted truth as he saw it, regardless of time, trouble, or expense. The picture of Millet is even more graphic. Another satisfactory paper is Mr. Tryon's on Daubigny, and not on Daubigny alone, but on the peculiar conditions which made possible the growth of the Barbizon school at a time when popular art was antagonistic to its growth. As Mr. Tryon justly says, the period of the Barbizon school is the most important of all epochs in the history of landscape-painting. The most delightful feature of all of the essays is not so much their critical quality as the reminiscent tone. One feels that each writer has been sitting as a more or less reverent disciple at the feet of a great master and has learned of him. No matter how much the writer may have advanced in his own originality, inventiveness, and genius, yet there is the stamp of the master on him still, and it is this stamp which makes the modern French school of so much import. We have from that school works of wonderful merit and satisfaction, but perhaps the greatest merit of all is the fact that these masters stimulated other men to go on in the now well-beaten tracks, whether those tracks be impressionistic, or realistic, or mystic, or anything that distinguishes one man's work or one school's work from another. As we turn over page after page of this superb volume we have but one regret, and that is that Professor Van Dyke is not more in evidence. His preface and his notes on the American writers are such good writing that we wish their conciseness might have been expanded. With him, we feel that an artist is not only a better judge of the technique of painting, and is even the better judge of its finer meaning. Of course we hear the contrary continually—the painter is too near his theme to estimate it entirely. But Professor Van Dyke reminds us that soundness of technique is a condition precedent to all great art. Without it a picture cannot be really great, no matter what its ultimate meaning. It does not necessarily follow that one who is interested in methods is blind to what those methods express. We have offered as an example of the union of all that makes criticism, Fromentin's "Les Maîtres d'Autrefois," perhaps the best piece of art-criticism ever written; nor is it too much to say that "Modern French Masters" is a book which goes far to prove the painter's contention that no one but a painter is a competent judge of a picture. The assertion is at least a half-truth. The volume is illustrated by many examples of wood-engraving and of "half-tone" work. If for nothing else, the book would be interesting in the comparison between these two processes. Those who are, on the whole, opposed to wood-engraving think that the engraver's personality intrudes and influences the reproduction overmuch; yet we are reminded, too, that the picture is always photographed upon the block and the engraver works directly from the photograph. Those who oppose the half-tone process claim that it does not deal adequately with subtile tones, with light and shade, with color-values.

To those who unconsciously think of Paris as France, who know little of the simple charm of French country life, we heartily commend M. André Theuriet's *Rustic Life in France*, which has been well translated for American readers by Mrs. Helen B. Dole. The author lingers with quiet delight over old-time peasant customs and traits now passing away. He loves the idyllic and pastoral side of farm life. He feels also the primitive strength and manliness of the peasant's character. In short, he shows us with his pen just what Millet puts before us on the canvas. Few writers have Theuriet's gift of poetic sincerity untinged with sentimentalism. He writes of the commonest things, of the details of daily toil, of rustic sports, of festivals and sorrows, with unvarying sympathy and fineness of style. M. Lhermitte has aided M. Theuriet by furnishing him with many beautiful drawings, realistic as pertaining

From "The Heart of Princess Osra." (*F. A. Stokes Co.*)



From "Italy in the Nineteenth Century." (*A. C. McClurg & Co.*)

directly to peasant life, yet idealized in execution. In all, the book is one to please best the most refined taste. (T. Y. Crowell & Co., New York.)

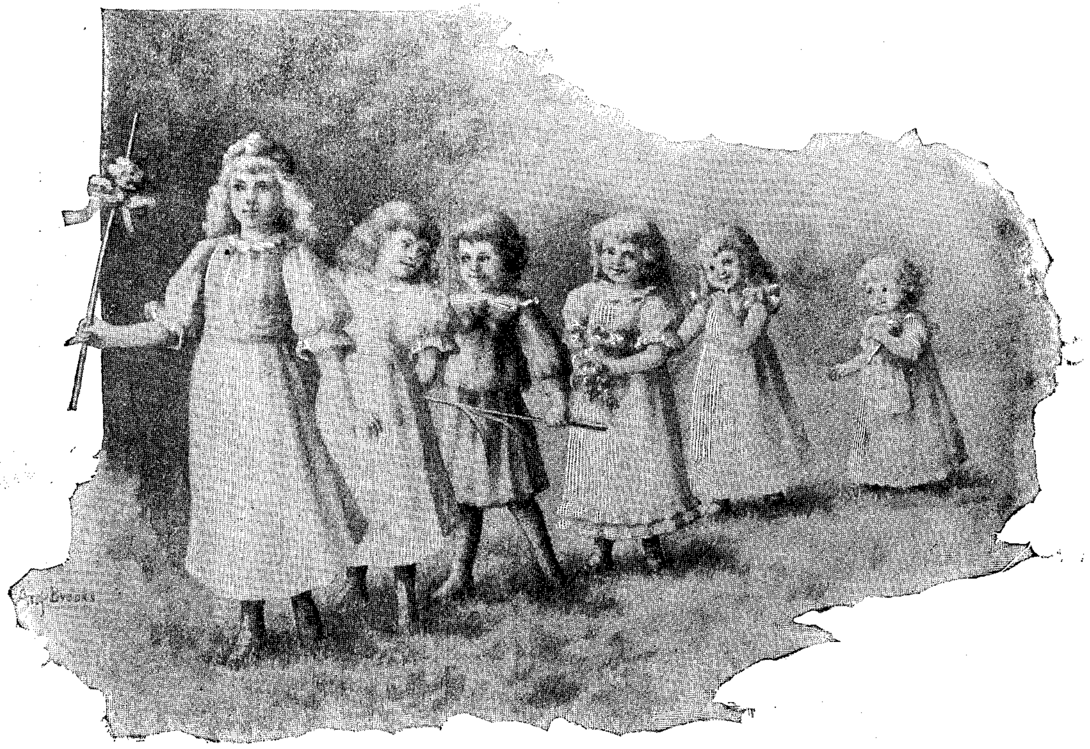
Lovers of the writings of John Burroughs—and they are a growing multitude in this country—will find especial delight in the selection from his essays which Mr. Clifton Johnson has made, under the title *A Year in the Fields*, and to which Messrs. Houghton, Mifflin & Co. have given a simple elegance of dress which is taking in the last degree. The illustration of this book is, in a way, unique. It happily combines the picture of the season and the landscape treated in the essay which it faces, and the personality of the author. Mr. Burroughs is shown in a dozen characteristic attitudes, in his study, at his door, on the wood-road, in the woods, and in various localities and in different seasons. The work of the camera in the hands of Mr. Johnson is very skillfully and intelligently done, and the volume will take its place among the most interesting of the books of the season.

We do not need to point out the reasons that make *Constantinople* the city to which all eyes are now eagerly directed. This, then, is a peculiarly timely year for the appearance of a translation of Edmondo de Amicis's work on that city. It was one of his earlier books, and he never wrote with more alertness of observation and brilliance of style. He knew his Constantinople from mosque to pariah dog; his descriptive powers were extraordinary; he was a traveler and a literary artist in one. With the Turks, says our author, "sloth wears the mask of leisure, dignity is a cloak for pride;" "the dry rot is covered up;" the Turk "knows how to value Europeans who can be of use to him, accepts such innovations in material things as can offer some palpable advantage; listens without a tremor of the eyelid to all the lectures on civilization which are read to him; alters laws, customs, and ceremonials; learns by heart and repeats fluently the sayings of our philosophers; allows himself to be travestied, caricatured, burlesqued: but at bottom he remains immutably, hopelessly the same." The translation of this really great work is by Maria H. Lansdale, and it deserves high praise. Fifty beautiful photogravures are scattered through the two volumes, and add greatly to its attractiveness as a gift. (H. T. Coates & Co., Philadelphia.)

Another book of Eastern travel is Mr. Robert Howard Russell's *The Edge of the Orient.* Naturally, this is not to be compared as to style with the work just mentioned; on the other hand, it has the special merit of being absolutely fresh and recent, and of touching comparatively new ground. For the greater part of the author's journey was outside the usual tourists' happy hunting-grounds, though there are chapters on Constantinople, Cairo, and Alexandria. The best chapter of all is that on Montenegro, and there are several of interest on the cities of Dalmatia and Istria. Mr. Russell shows clearly the fearless Montenegrin awaiting impatiently on his mountain passes the battle with his ancient foe, the Turk. In obtaining illustrative material the author was abundantly successful. His photographs are full of novelty and color. One small "kodak," in which he was lucky enough to "catch" the Montenegrin Prince, Princess, and Crown Prince, Archbishop and clergy, army, citizens, principal street of Cetinjè, public buildings, and a background of mountains, will arouse the envy of amateurs. (Charles Scribner's Sons, New York.)

Pierre Loti's *Iceland Fisherman* remains to the general taste his most finished book. The simple pathos of the sturdy characters, the romance of the Iceland fishers' lives, the fineness and exquisite exactness of M. Loti's style and diction, all combine to make the book a veritable masterpiece. It has both delicacy of touch and grandness in motive. The translation now made by Helen B. Dole is smooth, and reproduces the charm of the author's manner with as much success as one could hope for. One notes that the book is in its one hundred and fifty-ninth edition. A portrait of the author is not as well reproduced as could be wished. The cover design is in good taste. (T. Y. Crowell & Co., New York.) From the same publishers come two volumes of selections from *The Poems of Robert Browning.* These comprise Browning's own selections printed from the text revised by him, together with additions from his later poems. The editors of this edition—Charlotte Porter and Helen A. Clarke, the editors of "Poet Lore"—furnish adequate and readable, though necessarily condensed, biographical and critical introductions, and about fifty pages of notes. They evidently do not agree with their author, who, in his preface of 1872, declared that he had no fear of longer being considered obscure. The notes are none too many; most readers would prefer more. Information and interpretation (so far as the latter is indulged in) are concisely and clearly put. The two volumes present under an excellent plan of selection all the best of Browning's dramatic and lyric work. For the library which does not possess the complete edition these volumes are all but indispensable. The books are well printed; our only criticism is that the lines of type, though quite legible, are a little too close together for beauty; there are two fine portraits; the green and gold of the cover is charming.

Under the apt title *In Ole Virginia*, Mr. Thomas Nelson Page has collected and dedicated to "My People" six stories which may without exaggeration be described not only as representative of his best work, but as being among the very best short tales in American literature. "Marse Chan," "Unc' Edinburg," and "Meh Lady" are rich in humor, accurate in dialect, and replete in flavor of the old times, while the other stories, if not as good, are yet worthy companions. The illustrations by Messrs. Smedley, Clinedinst, Reinhart, Frost, Pyle, and Castaigne are sympathetic and uniformly admirable. The picture of "Ole Stracted" and his cabin by Mr. Frost is so full of

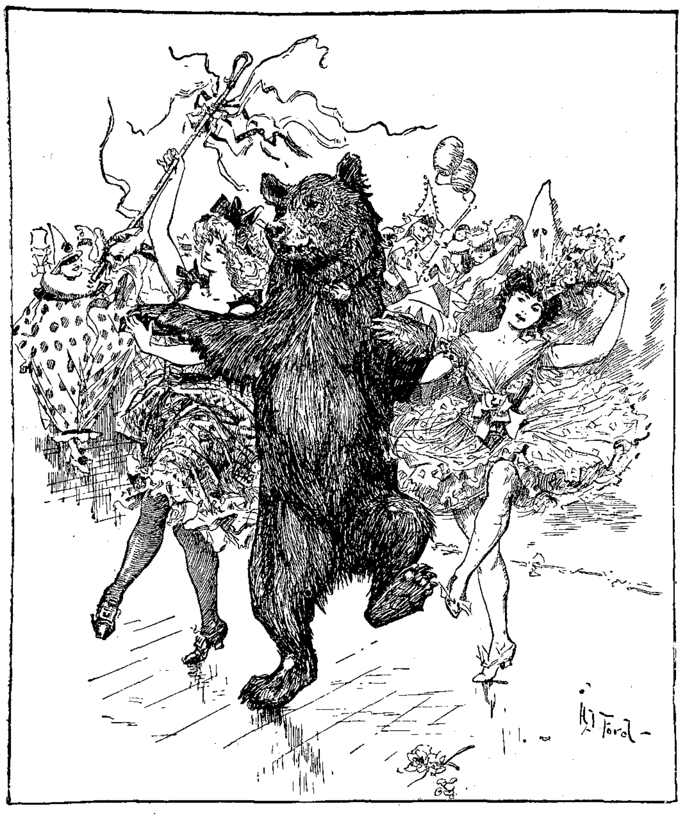


From "What the Dragon-Fly Told the Children." (*D. Lothrop & Co.*)

character that we select it for special praise. The cover design is of yellow and white color, with tasteful ornamentation; at first the color scheme seems a little doubtful, but it improves as one becomes used to it. (Charles Scribner's Sons, New York.)

Dumas's *Le Chevalier de Maison Rouge* is undoubtedly the best of his stories relating to the time of the French Revolution. A holiday edition is put forth by Estes & Lauriat, of Boston, which has all the honor that clear type, ample margins, finely reproduced etchings, and handsome green and gilt binding can give it. Dumas's popularity among story-readers never wanes, and, theories of art aside, surely he was the prince of story-tellers.

The American Revolution, by John Fiske, has now been five years before the reading public, and has been accepted universally as a standard work. To combine profound knowledge of his subject with the best narrative style in the degree here found is given to few writers. The author has a wonderful faculty of selecting the critical and significant events, of ignoring confusing details, of welding his material into a simple and consistent account, and of illuminating the whole with sound theories of historical philosophy. The "holiday edition" now published at last gives worthy external form to the work. Great care and much labor have evidently been expended in finding pictures, maps, and diagrams which illustrate in the true sense of the word. In portraits and autographs the two substantial volumes are especially rich. As a teacher of sound patriotism the work should be in the hands of all young readers. As the most scholarly and at the same time most readable account of the birth of our Nation, it should be in every library. (Houghton, Mifflin & Co., Boston.)



From "The Animal Story Book." (*Longmans, Green & Co.*)

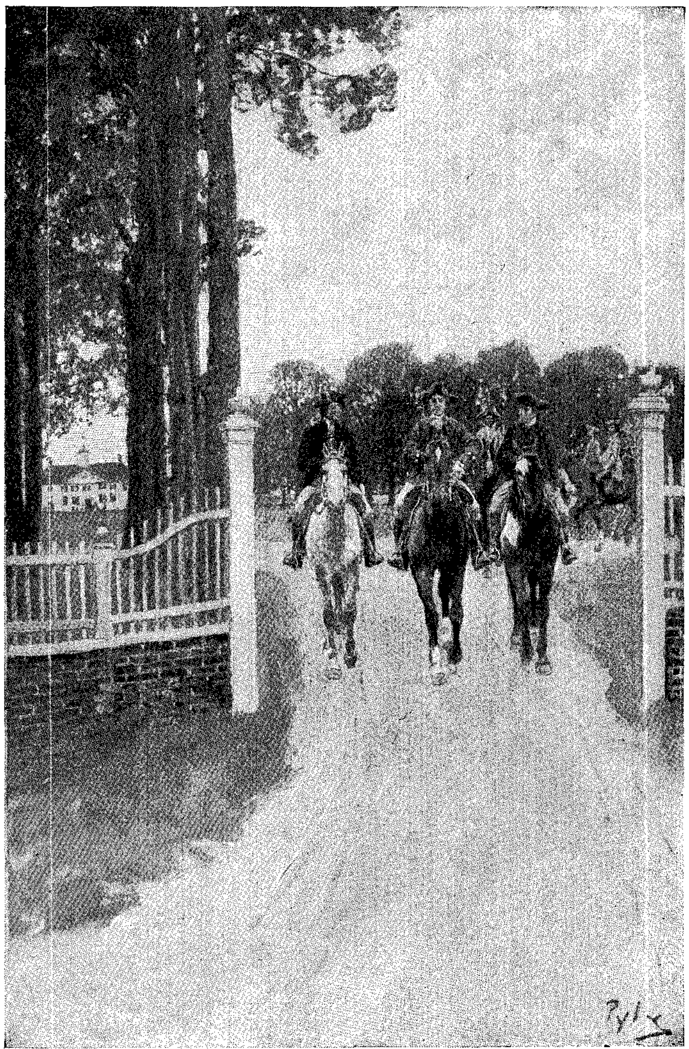
A capital choice of author was made for the volume in *Georgia* in the series of "Stories from American History" when the publishers induced Mr. Joel Chandler Harris to undertake the work. The result is, as might have been expected, thoroughly satisfactory. The story of Georgia from colonial times down has been a peculiarly interesting one, and Mr. Harris loses none of the chances for picturesque narration. The chapter of "Georgia Wit and Humor" is racy and genial. The account of Georgia's share in the Civil War and of reconstruction days is, of course, written from the Southern standpoint, but is fair in spirit and intention. Nothing in the book is more earnest than Mr. Harris's tribute to Henry W. Grady as the prophet of the New South, "the builder, the peacemaker." The series of which this book forms part is well conceived, and, if the level reached here is sustained throughout, must prove a valuable addition to the literature of State history. (D. Appleton & Co., New York.)

Mr. Clifton Johnson's *Country Clouds and Sunshine* pleasantly supplements his "New England Country." Here he deals with village life. He holds, despite some drawbacks, that "a pleasant New England village, not too far from a large town and railroad, is the best dwelling-place in the world." With his well-known skill in catching with the camera characteristic scenes and figures, Mr. Johnson has obtained a really remarkable collection of household and outdoor views, which, in half-tone reproduction, finely bring before the eye the life described. Two of the chapters originally appeared as separate articles in The Outlook. (Lee & Shepard, Boston.)

Mr. Theodore Roosevelt's *Ranch Life and the Hunting-Trail*, illustrated with many spirited drawings by Frederic Remington, has been put into a small quarto (or large octavo?) edition for holiday purposes. It well deserves the extended popularity it has enjoyed, and in its new form will receive a new and hearty welcome. (The Century Company, New York.)

An entertaining account of a holiday ramble is *In the Volcanic Eiffel*, by Katharine S. and Gilbert S. Macquoid. Local German legends are pleasantly interwoven. The style is gossipy and familiar. There are over fifty illustrations of varying excellence. (Dodd, Mead & Co., New York.) The same publishers issue Dr. James Wells's *Travel Pictures from Palestine*, which seeks and points out the picturesque features of modern Palestine, recalling Biblical scenes at every step.

Fairy Tales Far and Near are retold by "Q" in an altogether novel and enjoyable way. An appendix shows



From "George Washington." Copyright, 1896, by Harper & Brothers.

how widespread are some of these marvel-myths. (The F. A. Stokes Company, New York.)

Mr. John Ashton has a decided gift in gathering together entertaining anecdotes and odd happenings in such a way as to give a vivid impression of a period. His *When William IV. was King* reproduces court gossip, newspaper chat, party cries, street scenes, political incidents, and social and literary gossip in great variety. The seven years of the reign of "Billy the King" were singularly prolific in curious and novel features, if not important in history. One chapter-heading, taken at a venture, will give an idea of the delightfully discursive nature of the book:

> First Cargo of Ice to India—Election Notes at Halifax and in Scotland—A Female Sailor—The New Temporary Houses of Parliament—The King and Others Hissed—Question of Admitting Ladies—A Political Skit—Deaths of Hunt and Cobbett.

A few typical subjects treated are: selling wives (Mr. Ashton cites a dozen cases); a girl stolen by Gypsies; "buy a broom" girls; steam carriages on roads; smuggling; Paganini's avarice; mail coaches; quill and steel pens; children in factories; influenza epidemics; riots; tithe agitation; mobbing the Duke of Wellington; stoning the King, etc., etc. The illustrations are as odd and amusing as the text. (D. Appleton & Co., New York.)

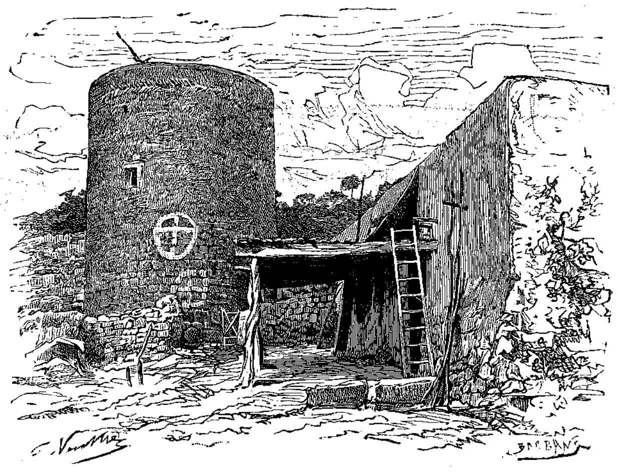
An attractive book of travel is G. Vuillier's *The Forgotten Islands*, which deals with Corsica, Sardinia, Majorca, and Minorca. The author is also an artist of repute, and in both capacities he has a keen eye for the picturesque and unusual. The civilization in these out-of-the-way islands is still half archaic, and nature, art, and native character offer many opportunities to the romancer and the descriptive writer. The book is printed with care and taste. (D. Appleton & Co., New York.)

All who have read Mr. James Barnes's stirring story "For King and Country" will agree that he was eminently fitted to prepare a book on *Naval Actions of the War of 1812*. Those were days to arouse American pride, and cold indeed must be the blood that will not tingle at the narration of the gallant deeds of the Constitution, the Wasp, the Hornet, and the other defenders of our flag at sea. Admiration of national heroes is in no way incompatible with hatred of war when it can be avoided, or with good will toward the world. The details of the great sea-fights of the war of 1812 have never been so carefully sifted and welded into straightforward narrative as here. The pictures are vigorous and finely executed. (Harper & Brothers, New York.) Another sea-book from the same publishers is Lieutenant-Commander J. D. J. Kelley's *The Ship's Company and Other People*. The man-of-war's man; the merchant sailor; the trim yacht and the dirty collier; the gilded captain of the "ocean greyhound" and the weary stoker; the millionaire passenger and the boy stowaway—all are presented in their ocean life with fidelity and skill. There is abundant information about naval training, seamanship, sailor's hardships ashore and afloat, superstitions, "beach-combing," and much else. There are many full-page pictures.

Of Professor Woodrow Wilson's *George Washington* we shall speak more fully at another time. We need now only say that its popular style, its thorough patriotism, and its fine characterization of men and events, together with the beauty of Mr. Howard Pyle's illustrations and the general excellence of its exterior form, make it excellently adapted for holiday purposes. (Harper & Brothers, New York.)

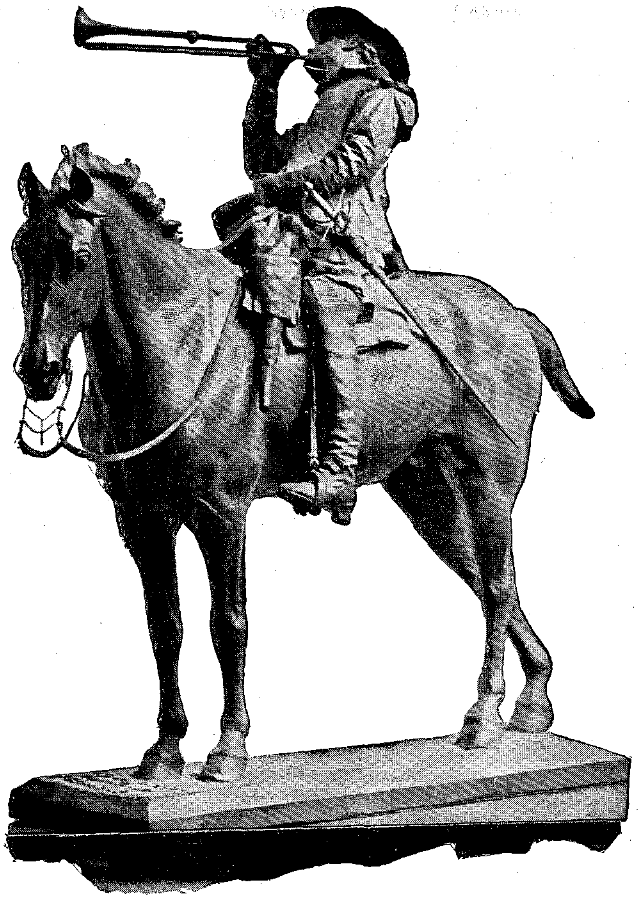
Nothing could possibly be more superfluous than to praise Ian Maclaren's *Beside the Bonnie Brier Bush* and *Auld Lang Syne*, but it is not too late to praise the illustrated edition before us. Mr. Clifton Johnson has admirably caught the spirit of the story in his selection of scenes and people in Logiealmond (Drumtochty), and his photographs from life are so typical that the very persons created by Ian Maclaren's genius seem to be before the reader. In their new form the books will take on a renewed popularity. If there be any who have not read the stories, they have a delightful opportunity before them, while all lovers of the tales will like to have them in this worthy form. (Dodd, Mead & Co., New York.)

Mr. Joseph Jacobs has edited a *Book of Wonder Voyages*, which includes Charles Kingsley's rendering of the story of the Argonauts, Mr. Alfred Nutt's version of "Maelduin," the editor's version of "Hasan of Bassorah," and a translation of the Eric Saga from the Norse by the Rev. J. Sephton. The splendid deeds of these sea-heroes are in all cases related in imaginative and spirited style, while the simple diction reminds one of Hawthorne's "Wonder Tales." The book is a small quarto, and a fine specimen of the book-maker's art. (The Macmillan Company, New York.)



From "Forgotten Isles." (*D. Appleton & Co.*)

Messrs. T. Y. Crowell & Co., New York, have published an exquisite edition of Robert Browning's *Saul*, illustrated with drawings by Mr. F. O. Small. There is a helpful introduction by Charlotte E. Porter and Helen A. Clarke. Perhaps there is no more characteristic poem of Browning's than this one, and it lends itself remarkably well to illustration.

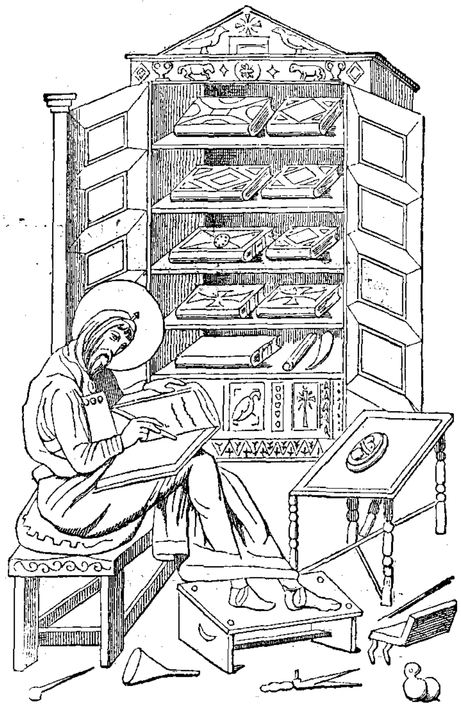


From "*Meissonier.*" (*A. C. Armstrong & Son.*)

Captive Memories is the title of "A Book of Commemorative Verses Interwoven with California Flowers for Anniversary Days and Presentation Occasions," by Mr. James Terry White. (James T. White & Co., New York.) This is a fragrant book in more senses than one, and it certainly does not err in being too unsentimental.

M. André Theuriet's *Song-Birds and Seasons*, amply illustrated, has been issued by Messrs. Estes & Lauriat, Boston. In this book one learns about the finch, the warbler, the nightingale, the linnet, the kingfisher, the sparrow, the lark, the thrush, and other birds. There is much here which bids us feel that the author is a real and not an imitation lover of nature.

Mr. C. M. Skinner has published in two volumes, through the J. B. Lippincott Company, Philadelphia, *Myths and Legends of Our Own Land.* Few books of this holiday season are more pleasing than these. It is unthinkingly said, as our author declares, that America is not old enough to have developed a legendary era, for such an era grows backward as a nation grows forward. Nevertheless, the bibliography of our own legends, though slight, is sufficient to furnish these two volumes with entertaining literature. We are by no means devoid of folk-lore, and America shows more than one point where myth and history combine. As we are reminded, this field is not an untrodden one. Hawthorne and Irving have made paths across it before, and Mr. Skinner follows.



OLD ROMAN LIBRARY
From "*The Eternal City, Rome.*"
(*Estes & Lauriat.*)

Scholar Gypsies, by Mr. John Buchan, has been well published by the Macmillan Company, New York. The book is a collection of papers setting forth character and nature, criticisms and moralizings. The author says that it is a more miscellaneous equipment than ever was Don Quixote's, or that which girt the great Sir Hudibras. He tells us, however, of one or two threads of connection. First, his essays were all written in youth, and, further, they were written in close association with the upper valley of the Tweed. The book is of that pleasantly restful sort always needed in this too workaday world.

My Village, by Mr. E. Boyd Smith (Charles Scribner's Sons, New York), is a delightful volume. We learn to know about village life on the French coast, and the book helps us to understand the French peasant character. The author has an instinctive sympathy with all that is real in that character and that life—a sympathy not more evident in his text than in the 150 pictures with which he has illustrated his volume. The book is distinctly unique. Its compact form, its bizarre text and pictures, and, above all, its attractive subject-matter, will insure it a warm reception and a wide reading.

When the parade of anti-free-coinage men marched up Broadway recently, some kites were noticed flying from which cameras were suspended and photographs taken. The success of these photographs was so great as to induce much public interest in the method of their taking; hence the appearance of Mr. Gilbert Totten Woglom's *Parakites* is a timely one. He tells us that he is a man with continuous business interests, and has taken up the study of kites as a change of occupation during his leisure hours. While he prefers to have this work described simply as a health-maintaining pastime which carries with it suggestions for interesting scientific investigation, yet it is not too much to say that his "Parakites" will probably bring some valuable contributions to the science of aero dynamics. The fact that the flag of our country may be suspended in breezes with a velocity of nineteen to twenty-four miles an hour, at a height of one thousand feet, arouses both patriotic and scientific sensibilities. Mr. Woglom's description of his large photographic camera in the air will also interest every one. As to kites in general, he thinks that in the near future boys will discard the old tail-burdened kite, with its uncertain movements, for the scientifically made parakite, with its great lifting powers. While the instructions given in the text are necessarily technical, yet the directions are so clear that very young readers will have no difficulty in understanding them. (G. P. Putnam's Sons, New York.)

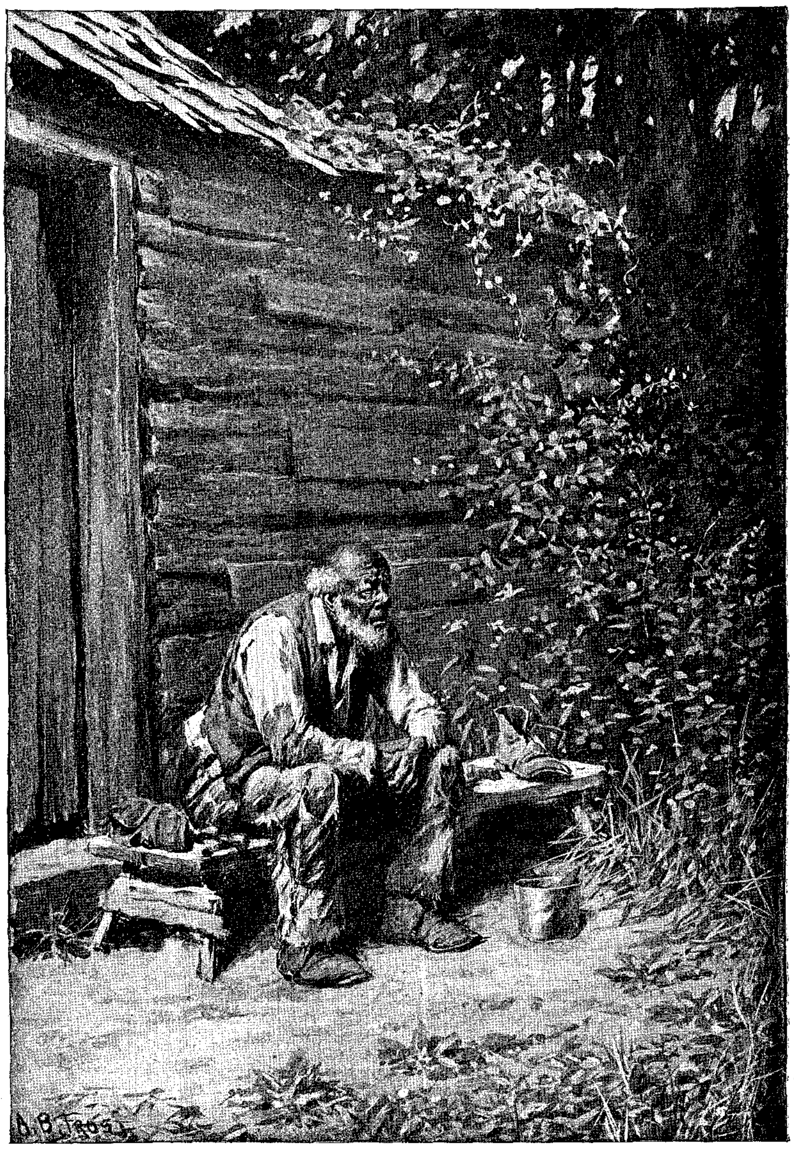
Lawns and Gardens, by N. Jönsson-Rose, has been published by Messrs. G. P. Putnam's Sons, New York. Books which help us to understand and apply the principles of landscape art are always of great popular benefit. While it is a mistake to suppose that because a thing is natural it is therefore beautiful, and while the landscape gardener should attempt no artificial effects, yet there is so infinitely much which appeals to our instinctive sense of beauty that the art which would create natural scenery by natural means is an art thoroughly worth cultivating. The author of this volume well appreciates the desirability of interesting his readers in the subject itself before giving them directions as to how to go to work. With him we walk through fields and woods; we observe how the little seedling roots in the fissure of a rock gradually form a leafy mat covered with flowers; how the various kinds of trees seek different positions; how the rivulets are born and grow. He takes us along the seashore and through the dunes of sand, through fens and marshes, through meadows and afar inland. Everywhere we learn something of value which we may reproduce or which we may suggest at home.

A handsome publication comes from Messrs. Roberts Brothers, Boston. It is entitled *Leaves from Juliana Horatia*

Ewing's Canada Home, gathered and illustrated by Elizabeth T. Tucker, together with facsimiles of eight water-color drawings by Mrs. Ewing's own hand. There is much of reminiscence in this volume which will appeal to Canadians in general, and to those who knew Mrs. Ewing in particular, but there is much, too, which appeals to the ordinary reader. One feels that the life herein related finds its counterpart in many lives. There are, too, descriptions here and there—for instance, that of Fredericton—which in a few clever strokes give us little pictures of value.

An Eclipse Party in Africa, by Mr. Eben J. Loomis, the Senior Assistant United States Nautical Almanac Officer (Roberts Brothers, Boston), is a capital book. Although it is an account of an expedition which took place so long ago as 1889–90, yet the descriptions of the Azores, the Cape de Verde Islands, Sierra Leone, the Gold Coast, St. Paul de Loanda, and South Africa, are quite as vivid as if the expedition had taken place yesterday, while the volume is not so burdened with statistics as to make it at all out of date. The illustrations are many and good, and much aid the text.

Mr. William Morris's last book, *The Well at the World's End* (Longmans, Green & Co., New York), has been exquisitely published in two volumes. Any other publication than an exquisite one would not do for the man who has accomplished so much in the art of book-making, both in text and in dress. There is hardly a thing which one can find to criticise in this delightful paper and print. It is a pity that we have not more such books. As to Mr. Morris's story, it is also a pity that it was not half as long. While we enjoy getting back to the old days which he so lovingly and delightfully pictures for us in his poems and romances, yet there is at all events in this last work too much of a good thing. It becomes almost a sing-song. Morris-lovers may find fault with this criticism, but we fear that our end of the century is too impatient to welcome so portentous an appearance as two volumes on "The Well at the World's End." The story smacks too much of the methodical, and Morris never believed in waiting for inspiration. He always gave just so much time to designing, so much to socialism, so much to exercise; he never wrote poetry on week-days, and so on. His reputation was well earned, but it will neither gain nor lose anything by his last achievement.



From "In Ole Virginia." (*Charles Scribner's Sons.*)

Two large and attractive collections of drawings appear at this holiday-time. The first is *Pictures of People*, by the well-known illustrator for "Life," Mr. Charles Dana Gibson, the creator of the "Gibson girl" and other lesser characters. While we are not among those who unreservedly applaud what might be called Mr. Gibson's French woman, there is no denying the virile force which characterizes these and other drawings in the handsome volume which Messrs. R. H. Russell & Son, New York, have published. No text is necessary as a comment on the life here satirized, nor is any required for the drawings of Mr. A. B. Wenzell, another well-known "Life" illustrator, whose drawings are also published by the same house under the title of *In Vanity Fair*. More than in Mr. Gibson's pictures, Mr. Wenzell's (however artistic) deal with the trivial, effervescent side of living—existing, one might say. While all these illustrations are clever and only occasionally vulgar, yet they are like the after-taste of sweet champagne. An admixture of soberer sentiment, of honester life, would not hurt either artist.

Mr. Albert Lee has published through Messrs. Harper & Brothers, New York, *Tommy Toddles*, a children's book, and one of the most delightful of children's books. It consists of two parts—"Out of the Ark" and "In the Ark." Tommy sits by the window in the big play-room at the top of a house one afternoon, falls to soliloquizing, then to getting drowsy, and then the Noah's Ark animals, instead of standing still, begin to move. The animals move through the book, and it is only at the last page that the boy finds himself still sitting on the window-seat and his mother standing in the doorway. There are frequent and appropriate illustrations by Mr. Peter S. Newell. Any children who would hear about

Animals and boys,
With guns and fights and lots of noise,

should be allowed to read Mr. Lee's charming story.

Two pleasant holiday books are Anna Fuller's *A Literary Courtship* and *A Venetian June* (G. P. Putnam's Sons, New York). The first is full of the invigoration of Pike's Peak and Colorado cañons; the second of the *dolce far niente* of Venice. The small size of these volumes, their attractive binding, clear print, and charming illustrations, match well the descriptions, which are both clear and charming, and are of more account than the "story part."

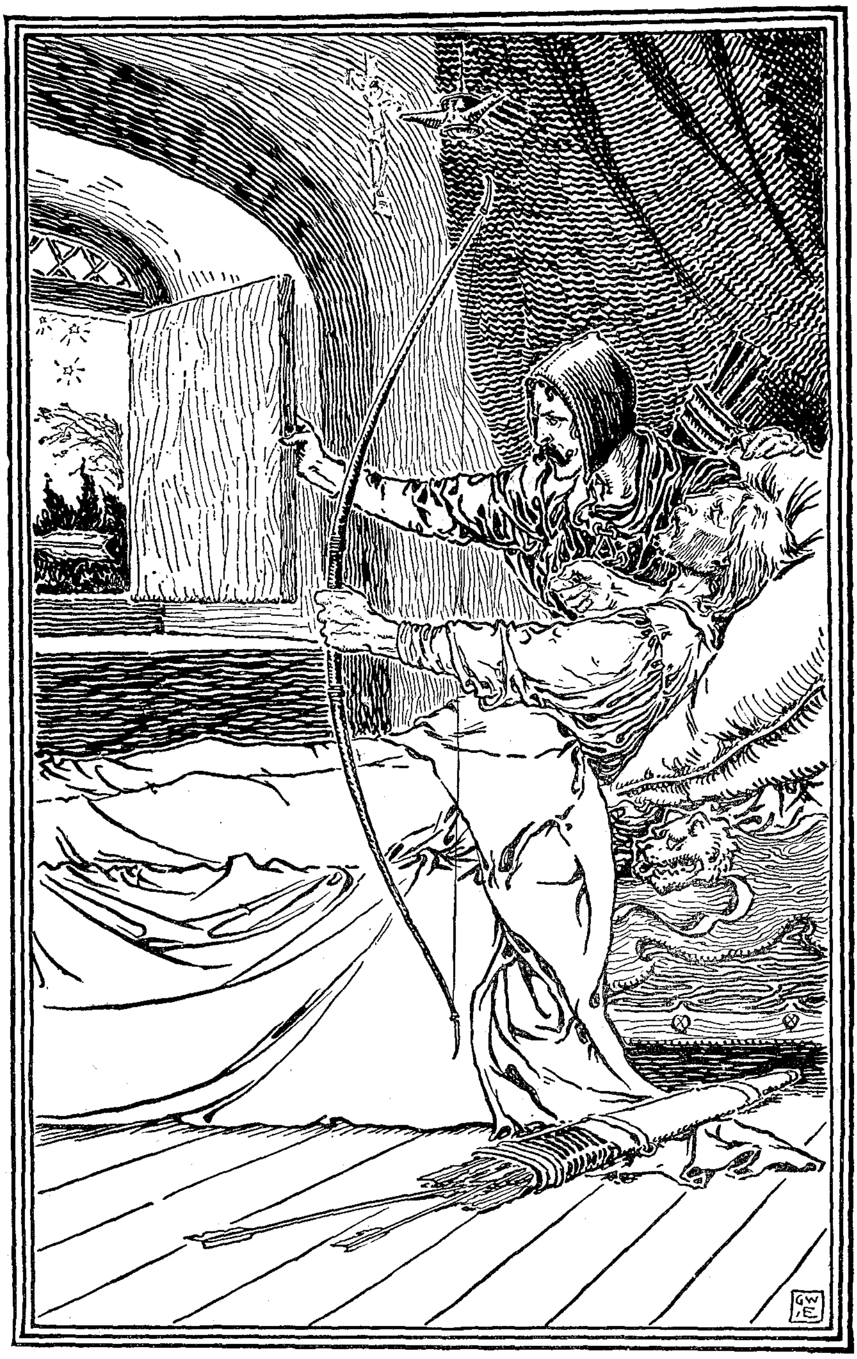
A very artistically illustrated holiday publication is *A Book of English Ballads* (The Macmillan Company, New York). Mr. George Wharton Edwards gives us "an accompaniment of decorative drawings" which are as good as any of his other work, and in some cases better. The only artist who really rivals him in illustration of old English life and myth is Mr. Walter Crane, but the latter seems often lacking in a certain American *chic* which distinguishes our own artist. Nor is this quality out of place when transferred to the delineation of another period and another country. Mr. Hamilton Wright Mabie contributes a preface to the volume. He emphasizes the fact that the motives of our popular ballads were drawn directly from nature. He calls attention to a fact which we may be in some danger of forgetting—that the old ballads were objective, whereas our contemporary poetry is largely subjective, and illustrates this by comparing "The Hunting of the Cheviot" with Maeterlinck's "Princess Maleine." These old ballads indeed take us out of doors and out of the individual consciousness. There is in them not only a childlike curiosity about the things that befall men, but a childlike indifference to moral inference and justification. Mr. Mabie reminds us, too, that, in the wide range of human expression, the ballad follows the epic as a kind of aftermath; a second and scattered harvest springing without regularity or nurture out of rich and unexhausted soil. As to the origin of popular song, we have the testimony of Herder, Bürger, and others showing community-authorship. The old ballads have passed away with the conditions that produced them. In our time, it is true, there have been ballads of much power written, but they are as different from the old as the wild from the garden flower. In the old days there was, as Mr. Mabie says, a general experience, a common memory, a universal feeling. There was no poet, because all were poets.

Mr. William Winter's *Gray Days and Gold in England and Scotland* (The Macmillan Company, New York) has been published in an illustrated edition, and makes a charming holiday book. To this edition Mr. Winter contributes a new preface. The illustrations do not so much emphasize either the gray days or an American wanderer in Great Britain as the gold of fancy and of thought which he has found there. The main charm of Mr. Winter's essays on English subjects is found in the reverent attitude with which he approaches scenes which have been made sacred to him and to us all by their association with great names. Hence Mr. Winter's treatment is always sympathetic. More than this, the author does much to realize his aim of showing that the need of the age in America is a conviction that progress does not consist in material prosperity, but in spiritual advancement. Mr. Winter declares that utility has long been exclusively worshiped, and that the welfare of the future lies in the worship of beauty.

Mr. H. W. Phillips's *Fables for the Times* are simply Æsop inverted, with an "Immoral" attached to each fable. They are clever and ingenious, and Mr. Sullivant's drawings are rich in fun. The whole is printed in a thin, flat, large volume. (R. H. Russell & Son, New York.)

Several books have been called out by the poster craze. The latest is *Posters in Miniature*. It consists solely of the reproduction of posters of famous American, French, English, and German artists, without a word of criticism or even an index. Introduction and "fore-word," by Edward Penfield and Percival Pollard respectively, fill only three pages, and give little information. The pictures themselves are generally, but not always, well printed. Several portraits of artists are included. Every style of the grotesque is here represented. Some are artistic, some are merely funny, and some are indecent—for we see no reason why poster art should not be subject to the ordinary rules of criticism, and not a few of these reproductions are purposely and intentionally suggestive. (R. H. Russell & Co., New York.)

Mr. Julian Ralph's *Alone in China* has been given all the attractive qualities coming from choice illustration, novel cover design, and fine paper. These story-sketches are an outcome of Mr. Ralph's visit to China at the time of the recent war with Japan. He took a two months' trip in a house-boat on China's wonderful rivers and canals, and as Mr. Ralph can see in an hour more than most of us can in a week, it may be guessed that he came back with plenty of material. Under a charming veil of slight romance he talks about Chinese manners and character earnestly, striving to make his reader familiar with what is best and most typical in China. We are constantly finding in these pages things new, things interesting, and things curious. Mr. Ralph is wont to speak of himself as essentially a reporter, and certainly he is a prince of reporters; that he is also a man of refined literary taste and true imagination his recent work has abundantly shown. (Harper & Brothers, New York.)



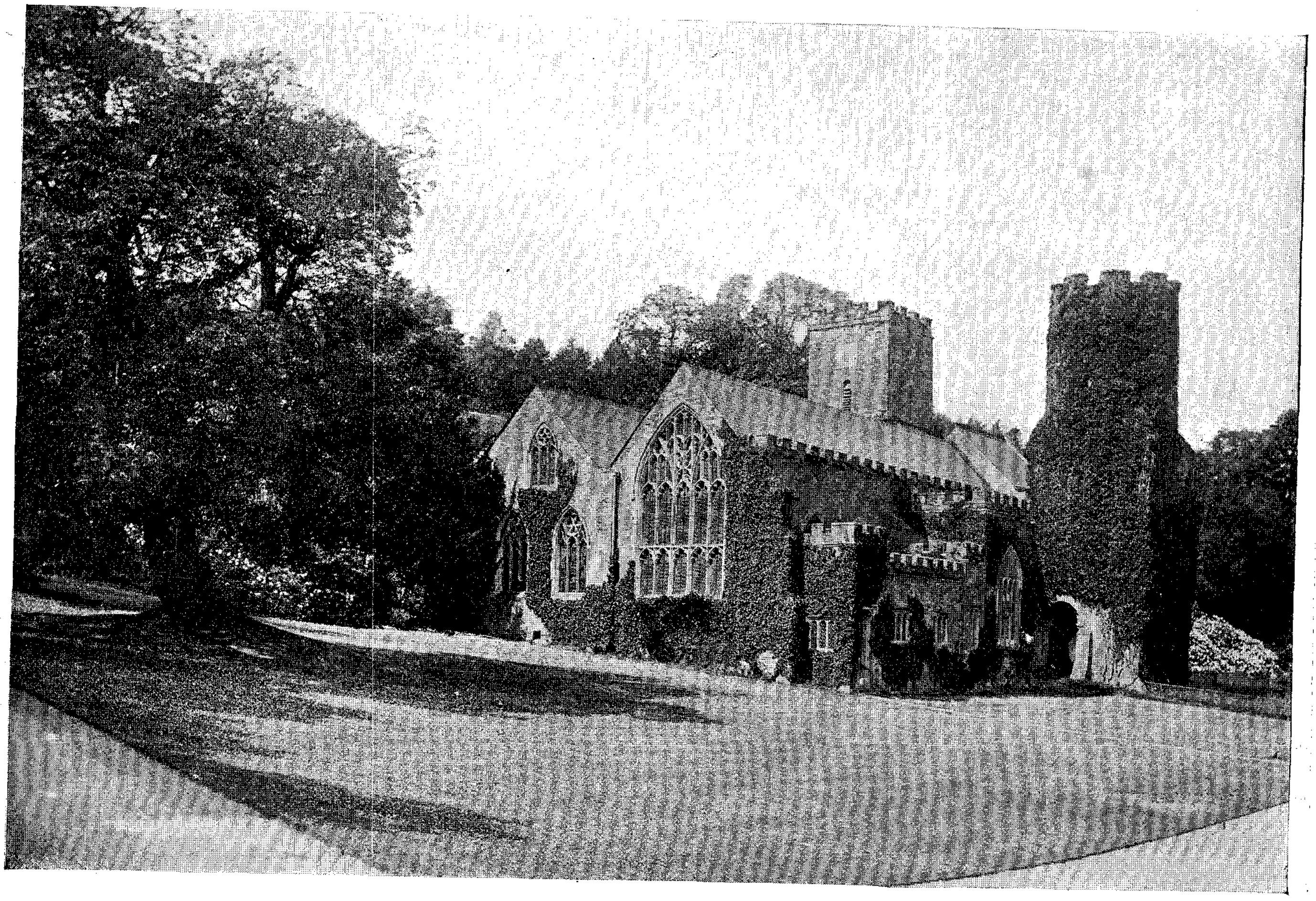
From "Old English Ballads." (*The Macmillan Co.*)

Confessio Amantis

When do I love you most, sweet books of mine?
In strenuous morns when o'er your leaves I pore,
Austerely bent to win austerest lore,
Forgetting how the dewy meadows shine;
Or afternoons when honeysuckles twine
About the seat, and to some dreamy shore
Of old romance, where lovers evermore
Keep blissful hours, I follow at your sign?

Yea! ye are precious then, but most to me
Ere lamplight dawneth, when low croons the fire
To whispering twilight in my little room;
And eyes read not, but, sitting silently,
I feel your great hearts throbbing deep in quire,
And hear your breathing round me in the gloom.

—*Richard Le Gallienne.*



REVERENT AND LOVING CARE
St. Germans, England

The Rural Church

III.—A Neglected Home[1]

By J. Cleveland Cady

ALTHOUGH we enjoyed keenly the great English cathedrals, hardly one of them gave us more pleasure than a sight we met quite unexpectedly one afternoon as we were strolling down the hawthorn-hedged streets of the little old village of Kirkwood. The first glimpse was of a bit of velvety lawn, its deep green streaked by the golden sunshine that came in between the noble trees that bordered it. It was some three or four feet higher than the street, and separated from it by a low stone wall that supported the embankment, but was so overgrown with vines that the stonework was hardly visible.

Beyond the lawn and through a vista of trees was the shadow of a great broad porch, its depth relieved by an open doorway which framed in a pretty interior view—of traceried window and oaken pews, all in bright but delicate contrast with the deep, quiet shade of the porch.

We had to pass still further down the street to reach the entrance, which was emphasized by a simple, massive lich-gate. From this point for a little distance the road lay through prettily wooded grounds that quite concealed the church from sight, but after a turn one suddenly emerged into a large open space with a scene of rarest beauty. At the right was the charming lawn, that had so captivated us in the first glimpse of the place, while at the left was the "village churchyard," with its neatly kept paths, its rude and often grotesque headstones, and an occasional vine-covered seat for rest or meditation. The central and impressive feature of the scene, however, was the church itself, as it stood in its simple dignity, crowning and giving solemn meaning to the whole; for if the sunlit lawn and the quaint churchyard spoke of life and death, the church suggested the hallowed services and teachings that gave wisdom and strength for life, and hope in death.

Everything about the grounds was in exquisite order and revealed the most watchful care, a care that one instinctively felt was not of a purely mercenary character, but had its spring in affection or a high sense of duty. The same was true within. Time and wear had deepened and mellowed the tones of the old building, but had apparently wrought no ill; its condition was perfect, and doubtless the passing years had each added to its beauty.

More and more one felt the presence of loving care within and without, and this itself was not without its charm: it was a place that some one loved and reverenced, and that in turn called forth our admiration and respect.

We had not been long in the building before we met the sexton, an old man whose time and toil had been given here for many years. As he spoke of the place with great pride, he frequently referred to an absent one who seemed to direct his work and those who from time to time assisted him, whose judgment and taste he profoundly respected, and whose approval was his greatest satisfaction. This stimulated our inquiries, and we learned from him that the guardian spirit of the place for many years had been a lady of the neighborhood—a woman of rare cultivation and intelligence, who, finding herself free from family cares, had made the church and its surroundings her great interest. Her time, thought, and generous purse paid constant tribute to the place, and its officials, impressed by her spirit and enthusiasm, gladly gave a free field for its exercise.

In matters of serious moment, the sexton told us, a competent authority upon gardening or architecture was called in; but these occasions seldom occurred. The constant care for small details, the instant and thorough repair of anything becoming defective, the tidiness and order maintained, forestalled troubles of a more serious character, and really was an economical as well as a very attractive policy.

We left the place thinking not only of its rare beauty, but of what had been accomplished by one intelligent and devoted woman—for, doubtless, but for her labor of love the charm of God's house and grounds would have been lacking, and instead there would, very likely, have been "a neglected home."

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[1] For previous articles see The Outlook for September 26 and October 31.

How frequently the latter is the state of the rural church! Even if it is not "a cathedral in a bandbox," but is well and simply planned and solidly built, and its ample grounds give the gem a generous setting, lack of care suffices to render it wholly unattractive within and without, the appearance of the unkempt grounds and uncared-for building thoroughly neutralizing whatever may have been admirable in the original scheme; for slovenliness cannot possibly be a harmonious adjunct of art, and lack of care evinces a painful lack of love and reverence for the house of God.

It was not the spirit of him who wrote: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

As afterwards the memory of the English church was often recalled, a desire arose to see again one in a New England town whose building was remembered from boyhood—a church possessing rather unusual and picturesque grounds.

It was an enterprise started by persons of more than common refinement, as well as religious zeal, who called upon the best men of the time to advise them in regard to building and grounds. Public interest was not a little stirred by their decision upon a site somewhat away from the more thickly settled part of the place—quite a picturesque site, with brook, ravine, and a fine knoll beyond, on which the church was to be placed, the ravine being spanned by a rustic bridge of stone.

Popular sentiment held that a level lot in the center of the village would have been far wiser. The result, however, silenced most objections. The architect had admirably adapted the church to the site—it seemed to have always been a part of it. The ravine added not a little to its dignity by separating it from the roadside, while the rustic bridge of rock-faced stone gave an inviting approach.

As time added vines, and the trees carried out their part of the landscape effect, it became a spot of unusual beauty and interest, and was visited from far and near. The committee who carried out the scheme had not only the satisfaction of public approval and admiration, but the knowledge that their venture had not been an extravagant one. Owing to its peculiar conformation, the site had been considered a valueless one for building purposes, and they were able to purchase it, with its ample space, for far less than a limited village plot would have cost—indeed, with the bridge and the treatment of the grounds, the outlay was considerably less than it would have been in the other case.

It was very many years after this that the writer resolved upon a pilgrimage to this spot, which had so fascinated him in his youth. In the meantime a new generation had come into activity, and new people to the place. He wondered as he went if the progress of time had benefited the place, and if this generation had further developed, or perhaps improved upon, the scheme of the past.

One affliction of the village in olden time had been that cattle were permitted the freedom of the streets; in the case of the church, the property had been fenced in by a strong but inconspicuous fence that excluded four-footed intruders, and incidentally gave excuse for pretty stiles for the use of foot-passengers.

One of the first things that attracted attention on approaching was the decay and dilapidation of these fences, which no longer served as a protection, but gave free access to the horses and cattle, which were seen roaming about over the place, to the ruin of shrubbery and grounds.

The paths were overgrown with grass and weeds, except those on sloping ground, where frost and rains had gradually removed the earth, leaving a stony channel like the bed of a stream.

As to the church, the strongly built masonry had well withstood the lack of care; but the roof, with missing slate in various places; the windows, whose broken lead lights had been pieced out with whatever odds and ends of glass were convenient; the timbers of its porch, and the woodwork of its doorway, dark and grimy with mold and

WITH FIT SURROUNDINGS
Bisham Church, England

weather-stain—all presented a sorrowful appearance. How were the mighty fallen! Within, matters were no better. The missing slate had, of course, caused great leaks in the roof, which in turn badly discolored the wall and rotted the plaster, great pieces of which had fallen down. Dust was everywhere, and in many places the busy spider was setting traps for the unwary. To one who remembered this delightful building in its earlier days the sight was distressing, not only because it told of the passing away of a beautiful place, wrought by intelligent skill and self-denying devotion, but more especially because it bespoke an utter indifference to the house of God, a lack of any love for the place consecrated to his service and abiding. Such scenes, unfortunately, are not altogether rare, although in the example given it was the ruin of very unusual beauty.

Churches are often built with the best intention as to site and proper character, and then, when novelty has passed, are left to themselves, until the home of God's flock, replete with interest and beauty in days gone by, is manifestly "a neglected home" to which no loving hand or careful thought does service.

Sometimes in the Eastern States one has, perchance, come upon an "abandoned farm," and has been almost depressed by the melancholy sight. Such a scene of desolation where once life, hope, and happiness reigned! But the reflection will arise that life is full of vicissitudes, that families change with each passing year, and that maturity, removal, and death accentuate these changes sharply, and readily account for the occasional abandoned home.

The house of God, however, should be a more enduring home. As one generation passes away another equally needs its comfort, services, and beloved associations; and for this reason it is one of the saddest of sights to behold its neglect and decadence.

What must be the influence upon a community of such a lack of love and care for a place so hallowed by the Divine Presence, by the lives of worthy men and women who have labored and sacrificed for its interests in the past; by sacred influences which have developed that which was best, restrained evil, and been a constant force for good? Must it not be to render the community indifferent also to the best in life and morals—to steadily lower the public tone?

Perhaps there has been fault in not training the young to be of service in and about the house of God—to take a personal interest in its welfare. There is very much that young people and even children, under proper direction, can do in beautifying and preserving it; in rendering it and its grounds always tidy; in zealously caring for its welfare. In doing these things they will acquire habits of great value to themselves and the church. As, of old, young hands ministered in the temple to the glory of God, there are in these days abundant opportunities for such services; and, as then, it is most likely that they who minister in youth will serve to old age. This service often devolves upon a sexton or committee, who are busy with other affairs, and allow these interests to fall into neglect. If teachers and officers having special relations with the young would stimulate them and guide their efforts in this direction, they would not only find the immediate results gratifying, but also that they have in some measure solved that very practical and trying question in many rural churches, the "finding something for the young people to do."

But, whether by old or young, the care of the sanctuary should be dear to all God's people, and its condition such as never to suggest a "neglected home," but "the very house of God, the gate of heaven."

KATE CARNEGIE[1]

By Ian Maclaren

Author of "Beside the Bonnie Brier-Bush," "The Days of Auld Lang Syne," etc., etc.

CHAPTER XXIII.—MARGET HOWE'S CONFESSIONAL

When the General and Kate were loitering over breakfast the morning after the ovation, they heard the sound of a horse's feet on the gravel, and Donald came in with more than his usual importance.

"It iss a messenger from Muirtown Castle, and he iss waiting to know whether there will be any answer." And Donald put one letter before the father and another before the daughter, both showing the Hay crest. Kate's face whitened as she recognized the handwriting on her envelope, and she went over to the window-seat of a turret in the corner of the room, while the General opened his letter standing on a tiger-skin, with his back to the fireplace in the great hall. This is what he read:

My dear Carnegie: When men have fought together in the trenches before Sebastopol, as their ancestors have ridden side by side with Prince Charlie, I hope you will agree with me they need not stand on ceremony. If I seem guilty of any indiscretion in what I am going to say, then you will pardon me for "Auld Lang Syne."

You have one daughter and I have one son, and so I do not need to tell you that he is very dear to me, and that I have often thought of his marriage, on which not only his own happiness so much depends, but also the future of our house and name. Very likely you have had some such thoughts about Kate, with this difference, that you would rather keep so winsome a girl with you, while I want even so good a son as Hay to be married whenever he can meet with one whom he loves, and who is worthy of him.

Hay never gave me an hour's anxiety, and has no entanglements of any kind, but on the subject of marriage I could make no impression. "Time enough," he would say, or, "The other person has not turned up," and I was getting uneasy, for you and I are not so young as once we were. You may fancy my satisfaction, therefore, when George came down from Drumtochty last August and told me he had found the other person, and that she was my old friend Jack Carnegie's daughter. Of course I urged him to make sure of himself, but now he has had ample opportunities during your two visits, and he is quite determined that his wife is to be Kate or nobody.

It goes without saying that the Countess and I heartily approve Hay's choice and are charmed with Kate, who is as bonnie as she is high-spirited. She sustains the old traditions of her family, who were ever strong and true, and she has a clever tongue, which neither you nor I have, Jack, nor Hay either, good fellow though he be, and that is not a bad thing for a woman nowadays. They would make a handsome pair, as they ought, with such good-looking fathers, eh?

Well, I am coming to my point, for in these circumstances I want your help. What Miss Carnegie thinks of Hay we don't know, and unless I'm much mistaken she will decide for herself; but is it too much to ask you—if you can—to say a word for Hay? You are quite right to think that no man is worthy of Kate, but she is bound to marry some day—I can't conceive how you have kept her so long—and I am certain Hay will make a good husband, and he is simply devoted to her. If she refuses him, I am afraid he will not marry, and then—well, grant I'm selfish, but it would be a calamity to us.

Don't you think that it looks like an arrangement of Providence to unite two families that have shared common dangers and common faith in the past, and to establish a Carnegie once more as lady of Drumtochty? Now that is all, and it's a long screed, but the matter lies near my heart, and we shall wait the answers from you both with anxiety.

Yours faithfully,
KILSPINDIE.

Kate's letter was much shorter, and was written in big school-boy hand with great care.

Dear Miss Carnegie: They say that a woman always knows when a man loves her, and if so you will not be astonished at this letter. From that day I saw you in Drumtochty Kirk I have loved you, and every week I love you more. My mother is the only other woman I have ever cared for, and that is different. Will you be my wife? I often wanted to ask you when you were with us in November and last month, but my heart failed me. Can you love me a little, enough to say yes? I am not clever, and I am afraid I shall never do anything to make you proud of me, but you will have all my heart, and I'll do my best to make you happy.

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[1] Copyright, 1896, by John Watson.

I am, yours very sincerely,
HAY.

Carnegie could see Kate's face from his place, and she was looking out of the window with a kindly expression, and her father, who was of a simple mind, and knew little of women, was encouraged by such visible friendliness. He was about to go over, when her face changed. She dropped the letter on the seat, and became very thoughtful, knitting her brows and resting her chin on her hand. In a little something stung her—like a person recalling an injury—and she flushed with anger, drumming with her fingers on the sill of the window. Then anger gave place to sadness, as if she had resolved to do something that was inevitable, but less than the best. Kate glanced in her father's direction, and read Lord Hay's letter again; then she seemed to have made up her mind.

"Father," as she joined him on the skin beneath those loyal Carnegies on the wall, "there is Lord Hay's letter, and he is a . . . worthy gentleman. Perhaps I did not give him so much encouragement as he took, but that does not matter. This is a . . . serious decision, and ought not to be made on the spur of the moment. Will you let the messenger go with a note to say that an answer will be sent on Monday? You might write to Lord Kilspindie."

She was still standing in the place when he returned, and had been studying the proud, determined face of Black John's mother, who had not spared her only son for the good cause.

"Did you ever hear of any Carnegie, dad, who married beneath her, or . . . loved one on the other side?"

"Never," said her father. "Our women all married into loyal families of their own rank, which is best for comfort; but why do you ask? Hay is a . . ."

"Yes, I know; it was only . . . curiosity made me ask, and I suppose some of our women must have made sacrifices for their . . . cause?"

"Far more than the men ever did, for, see you, a man is just shot, and all is over, and before he falls he's had some good fighting, but his wife suffers all her days, when he is living and when he is dead. Yet our women were the first to send their men to the field. Heavens! what women do suffer—they ought to have their reward."

"They have," said Kate, with emphasis, "if they help those whom they love. . . . Father, would you be quite satisfied with Lord Hay for a son-in-law, and . . . would you let us live with you here as much as we could?"

"Kate, if you are to marry—and I knew it must come some day—I have not seen a more honest man; but you are forgetting that Tochty Lodge will soon be out of our hands; I'll have to get a den somewhere, not too far away from Muirtown, I hope."

"If I marry Lord Hay, Tochty Lodge will not be sold, and you will never be disturbed, dad. We shall not be separated more than we can help," and Kate caressed the General.

"Do you mean, lassie," said the General, with a sudden suspicion, lifting her face till he saw her eyes, "that you are going to accept Hay in order to keep the old home? You must not do this, for it would not . . . don't you see that I . . . could not accept this at your hands?"

"You cannot prevent your daughter marrying Lord Hay if your daughter so decides, but as yet she is in doubt, very great doubt, and so I am going for a long walk on the big moor, and you . . . well, why not take lunch with the Padre at the manse?"

"Hay is a straight young fellow, and Kate would supply what he wants—a dash of go, you know"—so the General was summing up the situation to his old friend; "but my girl is not to marry Hay or any other man for my sake, and that is what she thinks of doing."

"Did it ever occur to you, Carnegie, that Kate had a . . . well, kindly feeling for any other man?"

"Plenty of fellows tried their luck: first subalterns, then aides-de-camp, and at last commissioners; it was no easy affair to be her father," and Carnegie gave Davidson a comic look. "I used to scold her, but, upon my word, I don't know she was to blame, and I am certain she did not care for one of them; in fact, she laughed at them all till—well, in fact, I had to interfere."

"And since you came to the Lodge"—the Doctor spoke with meaning—"besides Lord Hay?"

"Why, there is just yourself"—the Doctor nodded with much appreciation—"and that Free Kirkman. . . . Davidson, do you mean that—oh, nonsense, man; she was quite angry one day when I suggested a parson. Kate has always said that was the last man she would marry."

"That is an evidence she will."

The General stared at the oracle, and went on:

"She has made his life miserable at the Lodge with her tongue; she delighted in teasing him. Your idea is quite absurd."

"Carnegie, did you ever hear the classical couplet—

Scratching and biting
Mak Scots fouk's 'ooing;

and although I admit the description applies in the first instance to milkmaids, yet there is a fair share of national character in the Carnegies."

"Do you really think that Kate is in . . . has, well, a—eh, tenderness to Carmichael? it would never have occurred to me."

"How would you look on Carmichael as a suitor?"

"Well, if Kate is to marry—and, mind you, I always prepared myself for that—I would of course prefer Hay, not because he is a lord, or rich, or any snobbery of that kind—you know me better than that, Sandie—but because he's . . . you know . . . belongs to our own set.

"Don't you think there is something in that?" and the General tried to explain his honest mind, in which lived no unworthy or uncharitable thought. "I have not one word to say against Carmichael; he's good-looking, and monstrous clever, and he's always made himself very agreeable, very, and the people swear by him in the Glen; but . . . you must understand what I mean, Davidson," and the General was in despair.

"You mean that though he's a first-rate young fellow for a clergyman, he does not belong to your world—has a different set of friends, has different habits of living, has a different way of thinking and speaking—is, in fact, an outsider."

"That's it—just what I was 'ettling' after—lucky fellows we Scots with such words," and the General was immensely delighted to be delivered of his idea in an inoffensive form.

"It is my own belief, Carnegie—and you can laugh at me afterward if I be wrong—that this will be the end of it, however. Yes, putting it plainly, that Kate is in love with Carmichael, as he is certainly with her; and you will have to make the best of the situation."

"You don't like the idea any more than I do, Davidson?"

"Speaking in perfect confidence and frankness, I do not. I look at the matter this way"—the Doctor stood on the hearth-rug in a judicial attitude, pulling down his waistcoat with his two hands, his legs apart, and his eyeglass on his nose. "Carmichael has been brought up among . . . plain, respectable people, and theological books, and church courts, and Free Kirk society, all of which is excellent, but . . . secluded"—the Doctor liked the word, which gave his mind without offense—"secluded. Kate is a Carnegie, was educated in France, has traveled in India, and has lived in the most exciting circumstances. She loves soldiers, war, gayety, sport, besides many other . . . eh, good things, and is a . . . lovely girl. Love laughs at rules, but if you ask me my candid opinion, the marriage would not be . . . in fact, congruous. If it is to be, it must be, and God bless them both, say I, and so will everybody say; but it will be an experiment, a distinct and . . . interesting experiment."

"Kate is not to marry any one for my sake, to save

Tochty, but I do wish she had fancied Lord Hay," said the General, ruefully.

"The Free Kirk folk in the depths of their hearts consider me a worldly old clergyman, and perhaps I am, for, Jack, I would dearly like to see our Kate Viscountess Hay, and to think that one day, when we three old fellows are gone, she would be Countess of Kilspindie." That was the first conference of the day on Kate's love affairs, and this is how it ended.

Meanwhile the young woman herself had gone up the road to the high Glen and made her way over dykes and through fields to Whinnyknowe, which she had often visited since the August Sacrament. Whinnie came out from the kitchen door in corduroy trousers, much stained with soil, and gray shirt—wiping his mouth with the back of his hand after a hearty dinner—and went to the barn for his midday sleep before he went again to the sowing. Marget met her at the garden gate, dressed in her weekday clothes and fresh from a morning's churning, but ever refined and spiritual, as one whose soul is shining through the veil of common circumstances.

"It's a benison tae see ye on this bricht day, Miss Carnegie, an' ye 'ill come tae the garden-seat, for the spring flooers are bloomin' bonnie and sweet the noo, an' fillin' 's a' wi' hope.

"Gin there be ony sun shinin'," as she spread a plaid, "the heat fa's here, an' save when the snow is heavy on the glen, there's aye some blossoms here tae mind us o' oor Father's love an' the world that isna seen."

"Marget," began Kate, not with a blush, but rather a richening of color, "you have been awfully good to me, and have helped me in lots of ways, far more than you could dream of. Do you know you've made me almost good at times, with just enough badness to keep me still myself, as when I flounced out from the Free Kirk."

Marget only smiled deprecation and affection, for her heart went out to this motherless, undisciplined girl, whom she respected, like a true Scot, because, although Kate had made her a friend, she was still a Carnegie; whom she loved, because, although Kate might be very provoking, she was honest to the core.

"To-day," Kate resumed, after a pause, and speaking with an unusual nervousness, "I want your advice on a serious matter, which I must decide, and which . . . concerns other people as well as myself. In fact, I would like to ask a question," and she paused to frame her case.

It was a just testimony to Marget Howe that Kate never thought of pledging her to secrecy, for there are people whom to suspect of dishonor is a sin.

"Suppose that a man . . . loved a woman, and that he was honorable, brave, gentle, true, in fact . . . a gentleman, and made her a proposal of marriage."

Marget was looking before her with calm, attentive face, never once glancing at Kate to supplement what was told.

"If . . . the girl accepted him, she would have a high position, and be rich, so that she could . . . save her . . . family from ruin, and keep . . . them in the house they loved."

Marget listened with earnest intelligence.

"She respects this man, and is grateful to him. She is certain that he would be . . . kind to her, and give her everything she wanted. And she thinks that he . . . would be happy."

Marget waited for the end.

"But she does not love him—that is all."

As the tale was being told in brief, clear, slow sentences, Marget's eyes became luminous, and her lips opened as one ready to speak from an inner knowledge.

"Ye hev let me see a piece o' life, an' it is sacred, for naethin' on earth is sae near God as luve, an' a'll no deny that ma woman's heart is wi' that honest gentleman, an' a' the mair gin he dinna win his prize.

"But a man often comes tae his heicht through disappointment, and a woman, she hes tae learn that there is that which she hes the richt tae give for gratitude or friendship's sake, and that which can only be bestowed by the hand o' luve.

"It will maybe help ye gin a' tell ye anither tale, an' though it be o' humble life, yet oor hearts are the same in the castle and the cottar's hoose, wi' the same cup o' sorrow tae drink an' the same croon o' joy tae wear, an' the same dividin' o' roads for oor trial.

"There wes a man showed a wumman muckle kindness, and to her fouk also, an' he wes simple an' honest, an' for what he hed done, an' because there wes nae evil in him, she married him."

"And what has happened?" Kate, being half Highland, had less patience than Marget.

"He hes been a gude man tae her through the dark an' through the licht, an' she hes tried tae repay him as a puir imperfect wumman can, an' her hert is warm tae him, but there hes aye been ae thing wantin'—an' it hes been that wife's cross a' her life—there wes nae ither man, but her husband wesna, isna, canna be her ain a'thegether an' forever—for the want o' luve—that luve o' luve that maks marriage."

Her voice was laden with feeling, and it was plain that she had given of her own and deepest for the guiding of another.

"Marget, I can never be grateful enough to you for what you have shown me this day." As she passed Whinnie with his bag of seed, he apologized for his wife.

"A'm dootin', Miss Carnegie, the gude wife hes keepit ye ower lang in the gairden haiverin' awa' aboot the flooers an' her ither trokes. But she's michty prood for a' that aboot yir comin' up tae veesit us." Such was the second conference on Kate's affairs on that day.

No place could be more thoroughly cleansed from vulgar curiosity than our Glen, or have a finer contempt for "clatters," but the atmosphere was electrical in the diffusion of information. What happened at Burnbrae was known at the foot of Glen Urtach by evening, and the visit of spiritual consolation which Milton, in the days of his Pharisaism, paid to Jamie Soutar on his death-bed was the joy of every fireside in Drumtochty within twenty-four hours. Perhaps it was not, therefore, remarkable that the arrival of Lord Kilspindie's groom at Tochty Lodge post-haste with two letters on Saturday morning—one for the General from his Lordship, and one from his son for Miss Kate—should have been rightly interpreted, and the news spread with such rapidity that Hillocks—a man not distinguished above his fellows for tact—was able to inform Carmichael in the early afternoon that the marriage between the young lord and the "Miss" at Tochty was now practically arranged.

"It's been aff and on a' winter, an' the second veesit tae the Castle settled it, but a'm hearin' it wes the loss o' the Lodge brocht the fast offer this mornin'. She's an able wumman, an' cairried her gear tae the best market. Ma certes," and Hillocks contemplated Kate's achievement with sympathetic admiration, "but she 'ill set her place weel, an' haud her ain wi' the Duchess o' Athole."

Carmichael ought to have taken his beating like a man, and said nothing to any one, but instead thereof he betook himself for consolation to Marget, a better counselor in a crisis than Janet, with all her Celtic wiles, and Marget set him in the very seat where Kate had put her case.

"It has, I suppose, been all a dream, and now I have awaked, but it was . . . a pleasant dream, and one finds the morning light a little chill. One must just learn to forget, and be as if one had never . . . dreamed," but Carmichael looked at Marget wistfully.

"Ye canna be the same again, for a' coont, gin ony man luves a wumman wi' a leal hert, whether she answer or no, or whether she even kens, he's been the gainer, an' the harvest will be his forever.

"It hes seemed tae me that nae luve is proved an' crooned for eternity onless the man hes forgotten himsel' an' is willin' tae live alane gin the wumman he luves sees prosperity. He only is the perfect lover, and for him God hes the best gifts.

"Yes, a've seen it wi' ma ain eyes"—for indeed this seemed to Carmichael an impossible height of self-abnegation—"a man who luved an' served a wumman wi' his best an' at a great cost, an' yet for whom there cud be no reward but his ain luve." Marget's face grew so beautiful as she told of the constancy of this unknown, unrewarded lover that Carmichael left without further speech, but with a purer vision of love than had ever before visited his soul. Marget watched him go down the same path by which Kate went, and she said to herself, "Whether or no he win is in the will of God, but already luve hes given his blessin' tae man and maid."

Kate did not go to kirk on Sunday, but lived all day in the woods, and in the evening she kissed her father and laid this answer in his hands:

> *Dear Lord Hay:* You have done me the greatest honor any woman can receive at your hands, and for two days I have thought of nothing else. If it were enough that your wife should like and respect you, then I would at once accept you as my betrothed, but as it is plain to me that no woman ought to marry any one unless she also loves him, I am obliged to refuse one of the truest men I have ever met, for whom I have a very kindly place in my heart, and whose happiness I shall always desire. Believe me, yours sincerely,
>
> KATE CARNEGIE.

"You could do nothing else, Kit, and you have done right to close the matter, . . . but I'm sorry for Hay."

CHAPTER XXIV.—LOVE IS LORD

It could not be said with a steady face that the proceedings of the Free Kirk Presbytery of Muirtown increased the gayety of nations, and there might be persons—far left to themselves, of course—who would describe its members as wearisome ecclesiastics. Carmichael himself, in a mood of gay irresponsibility, had once sketched a meeting of this reverend court, in which the names were skillfully adapted, after the ancient fashion, to represent character, and the incidents, if not *vero*, were certainly *ben trovato*, and had the article ready for transmission to "Ferrier's Journal." "A Sederunt" did not, however, add to the miseries of a most courteous editor, for Jenkins, having come up for an all-night conference, and having heard the article with unfeigned delight, pointed out that, if it were accepted, which Carmichael's experience did not certify, the writer would be run down within fourteen days, and that, so unreasonable a thing is human nature, some of the Presbytery might be less than pleased with their own likenesses. "It's in the waste-paper basket," Carmichael said next morning, which, as the author was twenty-five years of age and not conspicuously modest, is a conclusive testimonial to the goodness of one Presbytery, and its hold on the affection of its members.

Scots take their pleasures sadly, and no one can imagine from what arid soil they may not draw their nutriment, but it was not for motions of ponderous ambiguity and pragmatical points of order a country minister rose before daybreak on a winter's morning and worked his way to the nearest station, with the stars still overhead and the snow below his feet, so that when the clerk made a sign to the Moderator punctually at one minute past eleven to "constitute the Presbytery," he might not be missing from his place. It was the longing of a lonely man, across whose front door no visitor had come for weeks, for friendly company, of a weary minister, discouraged by narrow circumstances, monotonous routine, unexpected disappointments among his people, for a word of good cheer. A cynical stranger might discover various stupidities, peculiarities, provincialisms in the Presbytery—he knew himself who had a temper and who was a trifle sensitive about his rights—but this middle-aged, hard-working, simple-living man saw twenty faithful brethren—the elders did not count in this connection, for they did not understand—who stood beside him on occasion at the Holy Table, and gave him advice in his perplexities, and would bury him with honest regret when he died, and fight like wildcats that his widow and children should have their due. His toilsome journey was forgotten when Doctor Dowbiggin, in an interstice of motions, came across the floor and sat down beside him and whispered confidentially, "Well, how are things going at Kincairney?"—Dowbiggin really deserved his leadership—or when the clerk, suddenly wheeling round in his seat, would pass his snuff-box across to him without a word, for the clerk had a way of handing his box which, being interpreted, ran as follows: "You suppose that I am lifted above all ordinary affairs in my clerkly isolation, and that I do not know what a solid work you are doing for God and man in the obscure parish of Kincairney, but you are wrong. You have a very warm corner in my memory, and in sign thereof accept my box." And the said minister, trudging home that evening, and being met at a certain turn of the road by his wife—sentimental at fifty, you see, after a quarter of a century's toiling and preaching—would enlarge on Doctor Dowbiggin's cordiality and the marked courtesy of the clerk, and when they were alone in the manse his wife would kiss him—incredible to our cynic—and say, "You see, Tom, more people than I know what a good work you are doing," and Tom would start his twenty-first lecture on the Ephesians next morning with new spirit. Such is the power of comradeship, such is the thirst for sympathy; and, indeed, there is no dog either so big or so little that it does not appreciate a pat, and go down the street afterward with better heart.

The Presbytery had always a tender regard for the Free Kirk of Drumtochty, and happened to treat Carmichael with much favor. When the "call" to him was signed at once by every member of the congregation, the clerk—who had been obliged to summon Donald Menzies from Gaelic by the intimation that Drumtochty was by the law of the Church "uno lingual, and that all proceedings must be conducted in the English language"—arose and declared that "such unanimous attention to their ecclesiastical duties was unexampled in his experience;" and when at Carmichael's ordination a certain certificate was wanting, the clerk, whose intervention was regarded with awe, proposed that the court should anticipate its arrival, dealing with the matter "proleptically," and that the court saw in the very word another proof of the clerk's masterly official genius. It was he also—expressing the mind of the Presbytery—who proposed that the court should send Carmichael as a commissioner to the General Assembly in the first year of his ministry, and took occasion to remark that Mr. Carmichael, according to "reliable information at his disposal," was rendering important service to the Free Church in his sphere at Drumtochty. Carmichael was very happy in those days, and was so petted by his ecclesiastical superiors that he never missed a meeting of court, where he either sat in a demure silence, which commended him greatly to the old men, or conversed with his friends on a back bench about general affairs.

It gave him, therefore, a shock to sit with his brethren in the month of June—when the walk through the woods had been a joy, and Muirtown lay at her fairest, and the sunshine filled the court-room, and every man had a summer air, and Doctor Dowbiggin actually wore a rose in his coat—and to discover that he himself was sick of his old friends, of his work, of his people, of himself. The reasons were obvious. Was it not a sin that thirty Christian men should be cooped up in a room passing schedules when the summer was young and fresh upon the land? Could any one of the Rabbi's boys sit in that room and see his accustomed place—a corner next the wall on a back seat—empty and not be cast down? Besides, does not a minister's year begin in September and end in July, and before it closes is not the minister at his lowest, having given away himself for eleven months? "One begins to weary for a rest," he whispered to Kincairney, and that worthy man explained that he and his wife had been planning their triennial holiday, and hoped to have a fortnight at Carnoustie. Carmichael realized his hypocrisy in that instant, for he knew perfectly that he had lost touch with life because of a hopeless love and a proud face he had not seen a year ago. He flung himself out of the court with such impatience that the clerk stayed his hand in the midst of the sacred words *pro re nata*, and Kincairney mentioned to his wife in the evening that Carmichael had never got over Doctor Saunderson's death.

Carmichael wandered up one of the meadows which are the glory of Muirtown, and sat down by the queen of Scottish rivers, which runs deep and swift, clean and bright, from Loch Tay to the sea, between wooded banks and overhanging trees, past corn-fields and ancient castles; a river for him who swims, or rows, or fishes, or dreams—in which, if such were to be his fate, a man might ask to be drowned. Opposite him began the woods of Muirtown Castle, and he tried to be glad that Kate . . . Miss Carnegie would one day be their mistress: the formal announcement of her engagement, he had heard, was to be made next week, on Lord Kilspindie's birthday. A distant whistle came on the clear air from Muirtown station, where . . . and all this turmoil of hope and fear, love and despair, had been packed into a few months. There is a bend in the river where he sits, and the salmon-fishers have dropped their nets, and are now dragging them to the bank. With a thrill of sympathy, Carmichael watched the fish struggling in the meshes, and his heart leaped when, through some mishandling, one escaped with a splash of silver and plunged into the river. He had also been caught quite suddenly in the joyous current of his life and held in bonds. Why should he not make a bold plunge for freedom, which he could never have with the Lodge at his doors, with the Castle only twelve miles away? He had been asked in his student days to go to the northwest of Canada and take charge of a parish fifty miles square. The idea had for a little fired his imagination, and then faded before other ambitions. It revived with power on the banks of that joyful, forceful river, and he saw himself beginning life again on the open prairie lands—riding, camping, shooting, preaching—a free man and an apostle to the Scottish Dispersion.

With this bracing resolution, that seemed a call of God to deliver him from bondage, came a longing to visit Kilbogie Manse and the Rabbi's grave. It was a journey of expiation, for Carmichael followed the road the Rabbi walked with the hand of death upon him after that lamentable Presbytery, and he marked the hills where the old man must have stood and fought for breath. He could see Mains, where he had gone with the Rabbi to the exposition, and he passed the spot where the Rabbi had taken farewell of George Pitillo in a figure. What learning, and simplicity, and unselfishness, and honesty, and affection were mingled in the character of the Rabbi! What skill, and courage, and tenderness, and self-sacrifice, and humility there had been also in Weelum MacLure, who had just died! Carmichael dwelt on the likeness and unlikeness of the two men, who had each loved the highest he knew and served his generation according to the will of God, till he found himself again with the Drumtochty doctor on his heroic journeys, with the Rabbi in his long vigils. It was a singular means of grace to have known two such men in the flesh, when he was still young and impressionable. A spiritual emotion possessed Carmichael. He lifted his heart to the Eternal, and prayed that if on account of any hardship he shrank from duty he might remember MacLure, and if in any intellectual strait he was tempted to palter with truth he might see the Rabbi pursuing his solitary way. The district was full of the Rabbi, who could not have gone forever, who might appear any moment—buried in a book and proceeding steadily in the wrong direction. The Rabbi surely was not dead, and Carmichael drifted into that dear world of romance where what we desire comes to pass, and facts count for nothing. This was how the Idyll went. From the moment of the reconciliation the Rabbi's disease began to abate in a quite unheard-of fashion—love wrought a miracle—and with Kate's nursing and his he speedily recovered. Things came right between Kate and himself as they shared their task of love, and so . . . of course—it took place last month—and now he was going to carry off the Rabbi, who somehow had not come to the Presbytery, to Drumtochty Manse, where his bride would meet them both beneath the laburnum arch at the gate. He would be cunning as he approached the door of Kilbogie Manse, and walk on the grass border lest the Rabbi, poring over some Father, should hear the crunch of the gravel—he did know his footstep—and so he would take the old man by surprise. Alas! he need not take such care, for the walk was now as the border with grass, and the gate was lying open, and the dead house stared at him with open, unthinking eyes, and knew him not. The key was in the door, and he crossed the threshold once more—no need to beware of parcels on the floor now—and turned to the familiar room. The shelves had been taken down, but he could trace their lines on the ancient discolored paper that was now revealed for the first time; there, where a new shutter was resting against the wall, used to stand the "seat of the fathers," and exactly in the midst of that heap of straw the Rabbi had his chair. . . .

"Ye've come tae see hoo we're gettin' on wi' the repairs"—it was the joiner of Kilbogie; "it's no a licht job, for there's nae doot the hoose hes been awfu' negleckit. The Doctor wes a terrible scholar, but he wudna hae kent that the slats were aff the roof till the drap cam intae his bed.

"Ou, aye, the manse is tae be papered an' pented for the new minister; a' cud show ye the papers; juist as ye please; they're verra tasty an' showy. He's tae be married at once, a'm hearin', an' this is tae be the drawin'-room; he wes here ten days syne—the day aifter he wes eleckit; they're aye in a hurry when they're engaged—an' seleckit a sma' room upstairs for his study; he didna think he wud need as lairge a room for bukes, an' he thocht the auld study wud dae fine for pairties.

"There's juist ae room feenished, an' ye micht like tae see the paper on't; it's a yellow rose on a licht blue grund; a'm jidgin' it wes the Doctor's ain room. Weel, it's a gude lang wy tae Drumtochty, an' ye 'ill no be wantin' tae pit aff time, a' daresay."

It was a terrible douche of prose, and Carmichael was still shivering when he reached the kindly shade of Tochty woods. He had seen the successful candidate at the Presbytery arranging about his "trial discourses" with the clerk—who regarded him dubiously—and he had heard some story about his being a "popular hand," and bewitching the young people with a sermon on the "good fight," with four heads—"the soldier," "the battle-field," "the battle," and "the crown"—each with an illustration, an anecdote, and a verse of poetry. Carmichael recognized the type, and already saw the new minister of Kilbogie, smug and self-satisfied, handing round cream and sugar in the Rabbi's old study, while his wife, a stout young woman in gay clothing, pours tea from a pot of florid design, and bearing a blazing marriage inscription. There would be a soirée in the kirk where the Rabbi had opened the mysteries of God, and his successor would explain how unworthy he felt to follow Doctor Saunderson, and how he was going to reorganize the congregation, and there would be many jocose allusions to his coming marriage, but Carmichael would by that time have left the district.

No one can walk a mile in Tochty woods, where there are little glades of mossy turf, and banks of violets and geraniums, and gentle creatures on ground and branch, and cool shade from the summer sun, and the sound of running water by your side, without being sweetened and comforted. Bitter thoughts and cynical criticisms, as well as vain regrets and peevish complaints, fell away from Carmichael's soul, and gave place to a gentle melancholy. He came to the heart of the wood, where was the lovers' grave, and the place seem to invite his company. A sense of the tears of things came over him, and he sat down by the riverside to meditate. It was two hundred years and more since the lassies died before they were wedded, and for him there was not even to be love. The ages were linked together by a long tragedy of disappointment and vanity, but the Tochty ran now as in the former days. What was any human life but a drop in the river that flowed without ceasing to the unknown sea? What could any one do but yield himself to necessity and summon his courage to endure? Then at the singing of a bird his mood lightened and was changed, as if he had heard the Evangel. God was over all, and life was immortal, and he could not be wrong who did the will of God. After a day of conflict, peace came to his soul, and in the soft light of the setting sun he rose to go home.

"Miss Carnegie . . . I did not know you were here . . . I thought you were in London," and Carmichael stood before Kate in great confusion.

"Nor did I see you behind that tree"—Kate herself was startled. "Yes, the General and I have been visiting some old friends, and only came home an hour ago.

"Do you know"—Kate was herself again—"the first thing I do on arrival is to make a pilgrimage to this place? Half an hour here banishes the dust of a day's journey and of . . . life.

"Besides, I don't know whether you have heard"—Kate spoke hurriedly—"that it is now settled that I . . . we will be leaving the Lodge soon, and one wants to have as much as possible of the old place in the time remaining."

She gave him this opportunity in kindness, as it seemed, and he reproached himself because he did not offer his congratulations.

"You will, I . . . the people hope, come often here, Miss Carnegie, and not cast off Drumtochty, although the Lodge be not your home. You will always have a place in the hearts of the Glen. Marjorie will never be grateful enough for your readings," which was bravely said.

"Do you think that I can ever forget the Glen and my . . . friends here? Not while I live; the Carnegies have their own faults, but ingratitude is not one. Nor the dear Rabbi's grave." Then there was a silence which Carmichael found very trying—they had been so near that day in Kilbogie Manse, with only the Rabbi, who loved them both, between; but now, although they stood face to face, there was a gulf dividing them.

"It may not be easy for me to visit Drumtochty often, for you know there has been a change . . . in our circumstances, and one must suit one's self to it."

Carmichael flushed uneasily, and Kate supposed that he was sympathizing with their losses.

"I hope to be a busy woman soon, with lots of work, and I shall use every one of my little scraps of knowledge. How do you think I shall acquit myself in my new rôle?"

It was a little hard on Carmichael, who was thinking of a countess, while Kate meant a governess.

"You need not ask me how I think you will do, as . . . in any position, and I . . . wish you every success, and . . . (with a visible effort) happiness."

He spoke so stiffly that Kate sought about for reasons, and could only remember their quarrel and imagine he retained a grudge—which was rather ungenerous.

"It occurs to me that one man ought to be thankful when we depart, for then he will be able to call Queen Mary names every Sunday without a misguided Jacobite girl dropping in to create a disturbance."

"Drumtochty will have to form its own opinion of poor Mary without my aid," and Carmichael smiled sadly in pardon of the past, "for it is likely, although no one knows this in the Glen, that I shall soon be far away."

"Leaving Drumtochty? What will Marjorie do without you, and Dr. Davidson, and . . . all the people?" Then, remembering Janet's gossip, and her voice freezing, "I suppose you have got a better or more convenient living. The Glen is certainly rather inaccessible."

"Have I done anything, Miss Carnegie, to justify you in thinking that I would leave the Glen, which has been so good to me, for . . . worldly reasons? There is enough to support an unmarried man, and I am not likely to . . . to marry," said Carmichael, bitterly; "but there are times when it is better for a man to change his whole surroundings and make a new life."

It was clear that the Bailie's daughter was a romance of Janet's Celtic imagination, and Kate's manner softened.

"The Rabbi's death and . . . your difference of opinion—something about doctrine, wasn't it? we were from home—must have been a great trial, and, as there was no opportunity before, let me say how much we sympathized with you and . . . thought of you.

"Don't you think, however, Mr. Carmichael"—she spoke with hesitation, but much kindness—"that you ought not to fling up your work here on that account? Would not the Rabbi himself have wished you to stick to your post? . . . and all your friends would like to think you had been . . . brave."

"You are cruel, Miss Carnegie; you try me beyond what I can endure, although I shall be ashamed to-night for what I am to say. Do you not know or guess that it is your . . . on account of you, I mean, that I must leave Drumtochty?"

"On account of me?" Kate looked at him in unaffected amazement.

"Are you blind, or is it that you could not suspect me of such presumption? Had you no idea that night in Dr. Davidson's drawing-room? Have you never seen that I . . . Kate—I will say it once to your face as I say it every hour to myself—you won my heart in an instant on Muirtown Station, and will hold it till I die.

"Do not speak till I be done, and then order me from your presence as I deserve. I know that it is unworthy of a gentleman, and . . . a minister of Christ to say such things to the betrothed of another man; only one minute more"—for Kate had started as if in anger—"I know also that if I were stronger I could go on living as before, and meet you from time to time when you came from the Castle with your husband, and never allow myself to think of Lady Hay as I felt to Miss Carnegie. But I am afraid of myself, and . . . this is the last time we shall meet, Miss Carnegie. Forgive me for my love, and believe that one man will ever remember . . . and pray for you."

Carmichael bowed low, the last sunshine of the evening playing on his fair hair, and turned to go.

"One word, if you please," said Kate, and they looked into one another's eyes, the blue and brown, seeing many things that cannot be written. "You may be forgiven for . . . loving me, because you could not help that"—this with a very roguish look, our Kate all over—"and I suppose you must be forgiven for listening to foolish gossip, since people will tell lies"—this with a stamp of the foot, our Kate again—"but I shall never forgive you if you leave me, never"—this was a new Kate, like to the opening of a flower.

"Why? Tell me plainly," and in the silence Carmichael heard a trout leap in the river.

"Because I love you."

The Tochty water sang a pleasant song, and the sun set gloriously behind Ben Urtach.

THE END

Mrs. Smedley's Thanksgiving

By Mary T. Mott

Mrs. Fiscus's comely blonde face wore a look of stern determination as she steadily galloped her pinto mustang along the road leading to her sister's house.

"Somethin's obleeged to be done with Polly," she communed with herself. "I'll try coaxin' her fust, an' if hit don't do her no good I'll bemean her an' see how she'll take hit; I won't tell her nothin' but the honorable truth neither. Hit was powerful hard on her to have pore Asbury killed by his team thataway, but she's been lamentin' him for mighty near a solid year, an' she'll die if she don't stop hit. Hit's a plumb shame, too, the way she treats her children, lettin' em run as dirty an' ragged as little Diggers, an' a-scoldin' 'em if they want to frolic an' laugh like other young ones."

As she dismounted at the Smedley gate she glanced around the premises.

"Yes, I'm glad that Lem Scott's got up a right smart jag of wood," she thought, approvingly. "If 'twa'n't for him I b'leeve she'd let the young ones starve or freeze; but he gits mighty little thanks for helpin' her."

Mrs. Fiscus stepped briskly up to the kitchen door and opened it with an aggressive air of cheerfulness. The four children rushed upon her with uproarious welcome, before their mother could offer her greeting. "Well, Polly," said the visitor, giving her sister a vigorous kiss, "how are you a-makin' hit?" The pretty, fair-haired mother was in a state of ostentatious untidiness, and she sighed drearily as she answered, "Mis'able, Emmeline; clean out'n heart."

Mrs. Fiscus clasped the despondent creature in her arms, kissing her again, and saying: "There, there, honey; I know you feel right bad, an' that's the reason I left my work an' rode over. You've got to give up that thar foolishness of stayin' hyar an' grievin' yourself to death over your trouble. You'd orter show more religion 'n that. Matt's comin' over for you early to-morrer, to go to preachin' with us, an' then we're goin' to take you back to dinner with us. The Presidin' Elder an' his wife's going to be thar."

"You put hit up fine, didn't you, Emmeline, arter me tellin' you over and over agin that me an' the children ain't a-goin' to set foot off'n this ranch to-morrer! I don't take no stock in these hyar Yankee Thanksgivin's noway," indignantly returned Mrs. Smedley. "We never had none of 'em in Missouri."

"This hyar ain't no Yankee Thanksgivin'—the Governor of California ordered hit; an' Matt's as good a Missourian as you da'r be, but he says he won't never go back on no day that gives him a show for a turkey dinner. Do go an' hear the Presidin' Elder; he'll give us a mighty good preach; you'll feel quite another sort better when you git back," pleaded the older sister.

"I don't want to feel better." But, with vexing inconsistency, Polly added, "Hit would only make me feel a heap worse to think how Asbury set there last year, lookin' so pleasin' with two of the babies on his lap. Hit ain't no use a-wearyin' me to go to your house, neither; if you-alls was like you was when him an' me used to be thar together 'twould only make me sense my loneliness the harder; an' if I seed you-alls still an' sorter solemn, I'd feel like I was spoilin' everybody's satisfaction. I ain't fit for nothin' but stayin' by my lone self an' mournin' for my pore husband."

"Seems like hit's hard to do anything for you, but, honey, why can't the children come an' have a good time with their cousins? They're too little to know any reason for bein' kep' away," pleaded the aunt.

"Hit's time they knowed that they've lost the best father that ever drawed breath, an' they ain't a-goin' up thar to be a-rompin' an' tearin' around when I'm at home a-grievin' for him," dolefully insisted the mourner.

"Polly Smedley!" indignantly cried Mrs. Fiscus, "you plumb outdo me; you shorely lost a good husband, an' I lost a brother that I loved like as if he'd been borned one to me; but you hadn't orter try to keep them babies in mind of hit, an' now I'll just tell you that you show mighty little respect to a man that war so proud of your looks an' give you such fine dressin', when you go around lookin' so *slummicky*. Hit's a disgrace to the name o' Smedley to go around with your ha'r hangin' down, an' your shoes unlaced, an' the buttons half off'n yer dress. You'd better cut off your ha'r an' put tar on your head like a Digger Injun; you wouldn't look no worse. An' the way you treat Asbury's childern 's the talk of the whole settle*ment*. If Lem Scott wasn't a-seein' that they was treated half white, I'd be bound to take 'em away from you."

"Oh, yes; he's always makin' himself right numerous, an' I ain't a-thankin' him for hit. He had the imperdence to fetch a turkey over hyar last week and ax me to cook it for dinner to-day, seein' I was bent to stay to home. You'd think he owned me an' the young ones, the *orderly* way he talks to me," retorted Polly; "that thar's one reason I dassent fix myself up half decent, for fear of folks passin' remarks on him stayin' hyar so much an' nussin' the childern on his lap. No matter who's in the house a-lookin' on, if I take up a bucket to go to the spring he stumbles over his big feet to ketch it out of my hand an' git it hisself. Mrs. Hill she's been a-tellin' me that the boys around hyar's jest runnin' him high about me. I often wish in my heart that I could git plumb out'n sight 'n' hearin'. A pore widder woman, that ain't a-keerin' whether she ever sees any man as long as she lives, can't be let alone! Them no-account bachelors in the settle*ment*, every last one has some triflin' excuse to stop at the door as they go to the post-office or to the ferry. Oh, you don't know nothin' about hit, sister Emmeline; 'pears like a married woman's got her husband to protect her, an' a girl's father an' brothers won't stand no foolishness about her, but thar ain't nobody to look out for a widder's good name."

Mrs. Fiscus swallowed a sob; she did not feel that too much sympathy was wholesome for her sister. "You musn't think I don't feel for you, honey, nor that Matt wouldn't make hit lively for anybody that'd pass *slighty* remarks about you; but hit's bad for you an' for the babies to nuss your trouble like you do. Hit would interrupt pore Asbury powerfully to know how you keep takin' on about him. Now, won't you jest agree to come to dinner, if you won't go to preachin'? I never seed as fat a turkey as we've killed, an' I've made some sliced sweet-petater pies on purpose for you. The childern's just wild for Aunt Polly an' the little cousins to be thar." She stopped; the hardening of Polly's face showed how useless was her reiterated appeal. "I wouldn't do *you* thataway," she said, reproachfully. She rose, kissing the little ones good-by, and Mrs. Smedley said, "I'm mighty sorry I can't please you, but come back soon."

"I'm tollable busy; I don't think you'll see me agin this year," said Emmeline. "You needn't disfurnish yourself to come out with me," and as she rode away she said, in vexed frustration, "She always was as hard-headed as a mule."

The children, who were disappointed at the brevity of their aunt's visit, cried after her, and their mother sent them out to gather acorns for a pet pig; then she walked up to the small looking-glass on the mantelpiece and gazed at her reflection. "I do shorely look slouchy," she admitted, beginning to brush out her abundant light hair, "an' I allow hit don't do pore Asbury no good to go so sloven. I used to think a heap of my clothes, but thar ain't nobody a-keerin' how I fix myself now. Emmeline went off right mad, an' she's been mighty good to me. I 'most wish I'd give in to her an' not hurt her feelin's. Asbury said he never see anybody so hard to make back down as me. Well, hit's too late now."

The next morning Mrs. Smedley saw, with rising anger, Lem Scott driving up to the gate with his roan colts and new buggy.

He met an ungracious hostess. "Lem Scott," she demanded, "didn't I tell you I wouldn't go nary single step to preachin' or to dinner to-day?"

"You better wait till I'm axin' you, Polly Smedley," he answered, in unexpected wrath. "I ain't no more anxious to take you than you are to go. I've heerd this mornin' from ole Mrs. Hill how you've been *noratin'* around this settle*ment* that I've been pushin' myself in whar my company wasn't wanted. I have been a-comin' hyar a heap, but 't wa'n't on *your* account. Asbury Smedley an' me was double cousins, an' his mammy raised me; us two was jest like brothers, an' I ax you now, flat-footed, if I wasn't a-comin' hyar as reg'lar before he died as I have since? Arter he was gone an' you was in a manner distracted, I didn't think hit was safe to leave you alone with them thar babies for fear you'd do somethin' desperate, so I've been doin' chores an' fetchin' an' carryin' for you like a nigger, an' I'll tell you the reason why. You recollect last Thanksgivin' that me an' Asbury stayed out to the barn a-talkin' a long time, an' you had to send out for us three times before we came in to dinner, an' you got right mad about hit. Well, he had somethin' onto his mind; you know Tom Hinkle had just died, an' his wife was so interrupted her folks thought she was goin' plumb crazy; an' I reckon Asbury must have had a warnin', bekase he said he knowed if the like was to happen to him you'd be just as bad off, an' he made me promise him solemn to hover the little fellers an' look arter you if it was needin'; an' hit was only the next week that his break-block broke an' his team run off'n the grade."

"Oh, Cousin Lem!" cried Polly, tears streaming down her face, "why didn't you never tell me that thar before?"

"Bekase I was afeerd of harryin' up your feelin's," he said, adding contemptuously, "I didn't never conceit that you'd think you'd orter have to make a *plumb* scarecrow out'n yourself to keep me from gettin' stuck arter you. I never dreamed of such as that a-comin' in your head when you was a-takin' on thataway, or I wouldn't have made myself so *sufficious*. But now I'm a-goin' to take these hyar little folks to preachin' this mornin'. Thar's some kind of performance for the Sunday-school to git off, an' they're a-goin' to be thar; and when hit's out, I'm a-goin' to take 'em to their Uncle Matt's to eat a turkey dinner; you can stay hyar all day an' hate yourself an' go hungry if hit suits you," said the irate Scott.

Polly was thunderstruck; her husband's near kinsman had heretofore been the gentlest of servitors. "Oh, Lem," she besought, "don't be so mad at me; I didn't go to mistreat you, an' you don't know what a heap of things that triflin' Mrs. Hill told me. Won't you forgive me?"

"Git out the clothes for them thar young ones; if you won't git 'em ready, I will," was the irrelevant reply.

With trembling fingers, Polly got out the small garments and arrayed the quartet, her visitor assisting in the process.

"Pretty decent-lookin' little chaps, but if I hadn't bought the goods an' your sister made 'em up, what show would they've had for goin' out amongst folks to-day?" he said, gruffly.

Mrs. Smedley had meekly yielded to his will, and walked out, still shedding penitential tears, to see him depart with the happy flock.

"I'm sorry to disfurnish you so much, but my team's tolerable gay, an' you'll have to pass the babies up to me after I git in," he said, beginning to unfasten the hitching-strap. Then he stopped. "Cousin Polly," he remarked, with dignity, "I am a-goin' to send these hyar youngsters home to you by Matt Fiscus. I reckon hit was foolish to git so mad at you, but I think you played hit mighty low down when you passed them thar *slighty* remarks about me to that thar long-tongued Hill woman; if you'd only named hit to *me* that you'd like less of my company, I'd have taken hit well an' kind, for I been aimin' to go to Salmon River the last ten months, an' only stayed bekase I allowed you was a-needin' my help. I'm fixin' to start next week, so you won't be troubled with the sight of me for many a day. If I strike it rich in the mines, I don't never allow to come back hyar. I hope you'll have luck." She held out a tremulous hand, too choked with sobs to speak, but he turned to untie his horses, and, stepping into the buggy, received the children from her, one by one. "Well," he said, disposing them comfortably, "so long," and rapidly drove away.

She leaned against the rude gate-post, pierced by the sense of ingratitude and indelicacy. "He had a right to come down on me thataway; hit was powerful indecent of me to put hit up that he was tryin' to make love to me, when he was jest a-feelin' that his honor was out to pore Asbury to see that me an' the childern didn't lack for nothin'. He knowed that his cousin never liked me to wrench myself packin' water an' wood, an' he tried to do me like a sister. When Asbury had the typhoid fever three year ago, Lem stayed by him night an' day an' wouldn't let me w'ar myself out nussin' him. Oh, what a plumb fool I've been makin' myself! Thar ain't no other woman on the creek got a door-yard fence, an' Lem split every single one of them thar oak palin's out hisself. He planted that thar orchard, he built that thar back gallery, he put in my crop, he done every blessed thing jest bekase I been his double cousin by marriage, an' he was always so wrapped up in his kinfolks; an' to think I had the meanness, the low-downness, to open my mouth about'n him to that old meddlesome somebody! She made me so mad a-tryin' to run me about him that I don't rightly know what-like remarks I passed, but they was no-account enough to drive the best friend I ever had out'n the State. Oh, whatever'll me an' them thar pore orphant babies do without him this endurin' winter? Matt's folks is three *mild* away, an' I sha'n't have no protector but a strange man, an' I always did mistrust a *hirelin'*. I'll have to b'ar that, but hit just kills me with shame for him to go off with a hardness toward me. However could I have been so forsaken as to give him such a in*sult!* 'Pears like the Lord shorely has left me to undo myself, but I know in reason He wouldn't have gone back on me only for my backslidin' like I done. Hit was only a year ago last August that Asbury an' me jined the church at the Big Creek camp-meetin', but since he died I've been a-feelin' like I didn't have no use for religion. I been too hard-headed to go to preachin' since the funeral, an' this hyar fresh trouble has come out of hit."

She gazed off into the distance where the Sierras were faintly outlined, and murmured wearily: "Oh, I wish I knowed what I'd orter do!"

A sudden inspiration flushed her worn cheek. "I'm a-goin' to that thar preachin'; I'll foot hit every step of that thar four *mild* if no team don't catch up to me; I feel humble enough to stan' up thar before the face an' eyes of the whole settlement an' say I've been makin' crooked paths for myself a whole year, an' I want to git back into the straight and narrer road ag'in; an', what's more, I'm a-goin' to ask Lem Scott to forgive me, if thar's fifty of 'em to hear me an' make light of hit. I'll git down on my knees if nothin' else won't do him. If he's dead bent to go, he sha'n't feel that I run him out'n the community."

She went in and made a careful but hurried toilet, glancing into the disfiguring little mirror to say with scorn, "You holler-eyed, peaked-faced thing, you look like you'd be enticin' enough for all the bachelors in the settle*ment* to be stuck arter! I allow nary single one ever came hyar only for friendliness."

She set out with undue speed; she was unused to walking, and her new shoes were stiff, but she made her first mile gallantly; the second, the sun shining out of the fleckless November sky of the year of our Lord 1860 seemed to oppress her with summer heat; she was fain to go more slowly, and repeatedly to sit on a stump to rest. She unconsciously noted an occasional wild rose blooming by the roadside, a small rabbit scuttling into the privacy of the brush fence, a little owl winking solemnly at her, a hare fleeing before her with long leaps. She found more frequent necessity to pause for breath as she toiled along on the third mile, and she began her fourth with blistered feet and lessening strength.

"I've got powerful weak dumpin' around the house an' goin' without half'n my meals; I'm afeered I can't make hit," she said, wearily; then she fiercely chided herself. "You've got to git thar, Polly Smedley, if you ever lay eyes onto Lem Scott. You was right up an' a-comin' when you footed hit over to Mrs. Hill's to tell her you didn't go nary cent on havin' him make himself *sufficious* round the ranch; you've got to make hit, if you crawl on your hands and knees."

In the entireness of her self-surrender she urged her trembling limbs onward, panting and almost falling from exhaustion, till the goal was almost won. Then, overcome by thirst and the beating of her heart, she dropped by the wayside. The feverishness of her body gave way to chilliness, and she dragged herself up and made her way feebly to the open door of the school-house where the services were held. As she held by the casing to steady herself every head turned toward her, and her youngest child, sitting on Lem Scott's knee, cried out, "Mamma!" Mrs. Fiscus, alarmed at her sister's haggard face, rushed to her, shrilly whispering, "For the Lord's sake, Polly, tell me what's happened!"

"Nothin'," returned Mrs. Smedley, faintly, "only I allowed I'd better come to preachin' arter all."

She sank into one of the rough seats and leaned on the desk in front. The Presiding Elder had paused at the slight confusion, but he now looked at her with a benignant face and resumed his discourse. The late comer listened to his gracious words without comprehending them, the air grew close around her, the people in front of her seemed to sway to and fro, the room turned dark as night, her head dropped on the desk before her.

When she opened her eyes again she lay on a blanket outdoors, water was dripping on her face, and Emmeline was sobbing at her side. "Do you feel better, Cousin Polly?" said Lem Scott, bending over her.

She put up her hand to him. "I'll feel a heap better if you'll say you forgive me; I footed hit all the way to ax you that, an' to git my name back on the church book agin."

"It has never been taken off, Sister Smedley," interposed the friendly voice of the Elder; "we have always felt that when the bitterness of your sorrow had given way, you would come back to your Father's house."

Lem Scott had clasped the small, cold hand in his, and he now answered: "I allow I'll have to, Cousin Polly, but hit gits me to think you'd be so contrairey as to in a manner kill yourself before you'd ride with me."

"But I *want* to ride with you, Cousin Lem; I want you to carry me over to Matt's to that thar dinner; an' if you've got any bit of good feelin' for your Cousin Asbury's widder an' orphants you won't leave us to go off to Salmon River."

"Emmeline," said Lem Scott, "I reckon you better take the little chaps in your wagon. Polly's right wearied out, an' she'd orter have plenty of room."

As the family and the guests drove homeward to the Thanksgiving dinner with anticipative smiles, Mrs. Fiscus looked at the flashing wheels of the new buggy as it led the procession and said, "Matt, I b'leeve thar *is* somethin' between him an' Polly arter all."

The Kingdom, the Power, and the Glory[1]

By Lyman Abbott

Thine is the kingdom, and the power, and the glory, forever. Amen.—Matthew vi., 13.

That is, the everlasting kingdom, the eternal kingdom, the glory that will not fade. Finally, we say Amen—let it be so—we are glad of it.

How many Americans believe this? How many in this congregation believe it? We believe in the Republic; in the power of the common people; in the glory of America; but how much, as expressed by our lives, do we believe that the kingdom is God's, and the power is God's, and the glory is God's?

God's is the kingdom. There is one kingdom. Life is not made up of fragments; it is not heterogeneous. It does sometimes seem so; but it is not so. The authority in life does not consist of a great quantity of independent wills; there is one kingdom; life is one. We used to think there were at least three kingdoms—a mineral kingdom, a vegetable kingdom, and an animal kingdom; and then we set man off by himself as a sort of fourth kingdom. But science long since has abandoned these definite discriminations. To-day we know that the mineral and vegetable and animal and human kingdoms are all one kingdom. You cannot draw sharply the line between the animal and the human, nor between the vegetable and the animal, nor yet between the mineral and the vegetable; there is one great kingdom—organic and inorganic. One—not three.

This great kingdom starts from one birthplace. The last word of science is evolution. Religious people are afraid of it. I do not see why. The message of evolution is a profoundly religious message. There is nothing since the Copernican system of astronomy was unfolded to the world that has so much to say of the unity of life, and, therefore, the unity of God. All life starts from one germ, and the greatest man, with towering intellect and ardent love and noble aspiration, comes from the same monad as the blade of grass he treads beneath his feet. There is one cradle of the whole universe; it all starts from one beginning. And the process of life is one. There are not half a dozen looms in which half a dozen different patterns are being woven; there is only one loom. There are many threads, but they are all brought to one loom, and out of its interweaving there is to be one pattern. Comparative physiology has shown that the life in man and the life in animal are the same; and comparative biology has shown that the life in man and in plant and in animal are the same. The birth of life is the same, the processes of life are the same; and the goal is the same. The final end of all the processes, beginning with the lowest monad and going through all the successive stages, reaches forward to man—or, rather, to a community and society of men, a brotherhood of man, bound together by love, by a common reverence for a common ideal, by a common loyalty to one God. The Semitic word for God means goal. That is what God is; he is the goal of the universal life. There are not three kingdoms—there is one kingdom; there are not three birthplaces—there is one birthplace; there are not three processes of life—there is one process of life; and there are not three goals—there is one goal. God is the birth, God is the process, God is the goal.

And God's is the power. Every now and then I get a letter from some one who says, since God is omnipotent, why does not he make the world virtuous by a stroke? What do you mean by omnipotent? The metaphysicians mean by omnipotent that God is able to do everything, that he can make two and two five, that he can make it right to violate a law of righteousness, that he can violate the inherent and essential laws of life. Metaphysicians may mean that, but the Bible does not mean that. That is not omnipotence. Omnipotence is this: that all the powers of the universe are, in the last analysis, powers of God. It is not that there are no impossibilities, no conceivable contradictions; it is not that God can set aside the moral laws. He would cease to be God if he did. It is impossible for God to lie, says one of the Apostles. Why? Because if he lied he would cease to be God. It is righteousness that makes God. It is not wisdom, it is not power; it is righteousness; and if you could conceive of God as violating the law of righteousness, he would cease to be God. Nay, omnipotence does not mean that there is some one somewhere who can set aside all laws of nature and order. John Stuart Mill has well said that if God were omnipotent in the metaphysical sense of the term, he could not exercise skill, because skill consists in overcoming obstacles by the use of means; and if there are no difficulties for God to overcome, do you not see that there cannot be any skill in overcoming them? That is not what the Bible means by omnipotence. Omnipotence means this: that all forces are one force; that as all processes are one process, so all powers are one power.

We know that now in nature. We can understand that there are not forces in nature; there is only one great force. That has been scientifically demonstrated. Light and heat and electricity are only forms of the one great force. But it is as true in the moral realm as in the natural realm. Herbert Spencer, looking out on the natural realm, says we are in the midst of one infinite and eternal energy. Why? Because, as I said a moment ago, this universe is a *uni*verse. There is a unity as truly in the moral realm as in the material realm. There is a unity in history. If not, a science of history would be impossible, and history would be simply a collection of accidental events. There is a unity in society. If not, there would be no possible political economy, for political economy consists in finding the unity that exists. There are laws of industry, of honesty, of social and industrial and political life. *They are.* We do not make them. This unity of history, of social organization, of political movement, is itself the demonstration of the one great power carrying through history to its final development. The powers are not in the king. When Sennacherib came with his host to beleaguer Jerusalem, and scoffed at Israel's God, and said, Can your God save you? have the gods of any of the other nations saved them? one prophet replied, God shall put a hook in your nose, and a bridle in your mouth, and lead you back the way you came. The power is not in the individual king. We know that. But we think it is in the masses. No! There is no more power in the masses than there is in the individual; and if you are to look at life from the human point of view, there is far more sense in thinking that power resides in an aristocracy than in an unwashed democracy. The power is in God, and the only advantage that democracy has over monarchy is this: that God is in the hearts of all his children, and we find his word by comparing their varied interpretations better than by getting one pope, one bishop, or one king to interpret the voice for us.

The power of a nation does not lie in the things it possesses. It is not strong because it is rich, or cultured, or highly organized, or has religious institutions. What a great nation this is! What boundless territory we possess! What gold, and silver, and wealth! What public buildings! What wheat-fields! What miles and miles of railroad! How splendidly we are organized! How magnificently equipped! What a magnificent set of fortifications we are going to have, by and by, along our Atlantic coast! What a beautiful white fleet we have to look at, now and then! What colleges we possess! What a public-school system! What academies! What institutions of learning! What literature! What authors! What religious institutions have we! What rituals! What meeting-houses! What creeds, sound and orthodox—at least that shall save us! Have you never read history? Will great material wealth make a nation? Ask Babylon. Will schools and philosophies make a nation? Ask Greece. Will highly organized society and a great army make a nation? Ask Rome. Will religious institutions, with a ritual and a creed that have come straight from heaven, make a nation? Ask Judea. No! no! These things do not make a nation great. They do not give it power. The power is in God, and, save as the nation gets its hold on God, and its life from God, and its power in God, it is a weak, insufficient, incapable thing, no matter how many miles of railroad it has, no matter how complete its organization, no matter how fine its culture—nay, no matter how orthodox its religious institutions. Neither is a nation great by virtue of the form of its political institutions. It is not great because it has a great king. It is not great because it has a cultured aristocracy. It is not great because it is a great democracy. The form of organization does not make the nation great; and transferring superstitious reverence for the divinity that doth hedge about the king into superstitious reverence that doth hedge about the masses of the people is no exchange for the better. The State! says the Bourbon king—I am the State: and history answers with the French Revolution. The State! say the people, educated in the school of Voltairism—we are the State; power comes from the people; authority of the government rests on the consent of the governed; we are the strong and the mighty: and history answers with Napoleon Bonaparte. The State! says Napoleon Bonaparte—I am the State; God is on the side of the strongest battalions: and history answers with Waterloo. A nation is not great by what it possesses, and it is not great by the form of its organization; it is great only as it lays hold on God's power, for all power belongeth unto God. It is not rich in any other way. There is no possible way by which the community can get lasting riches, riches that endure, except by understanding the divine laws and complying with them. We ought to know that in this country. We said to ourselves—at least one-half of our nation said to itself—we will have a leisure class; we will not degrade ourselves by manual labor; we will put the drudgery on the black man, and that will give us wealth; we will put the drudgery on the black man, and that will release us to cultivate ourselves and develop a literary and cultured aristocracy. It was a very fine scheme, except that it left God out of account; and after a hundred years or so had gone by, what was the result? The South burned and blackened and bankrupt. Where was its wealth? And the South without a public-school system, with scarcely a college or a university worthy of the name, without authors or literature; not that the South was worse than the North, not that it was incapable of culture or incapable of wealth, but because it had forgotten that there is a God in the world and power comes from him. You cannot organize an industrial system on any hypothesis that leaves God out of account. Go to; we will make an industrial system on the basis of selfishness; we will say to the capitalist, get your labor in the cheapest market, pay as little wages as you can, and get as much work as you can; and then we will say to the laborer, do as little as you can, and get as much as you can; and if you put these two selfishnesses in conflict—this capitalist who says, I will give only what I must and will get what I can, and this laborer who says, I will give only what I must and will get what I can—these two in conflict with each other will balance each other, like the centripetal and the centrifugal forces, and they will make order. This science! No! Any system founded on selfishness is an unscientific system; for the foundation of social science is love, and there is no way in which men can live peacefully, and happily, and together, except on the basis of mutual respect and mutual love. Let us, then, sweep the present system all away and build up a socialistic system. Let us have the State own the factories, the railroads, and the telegraphs, and operate them all: what then? If we leave the spirit of selfishness in the human heart, we shall but have a political boss substituted for a factory boss, and I would like to know which is the worst of the two. No, no; an industrial system that is going to make permanent and enduring wealth will be founded on exactly the contradictory principle—the desire on the part of the owner to give the greatest wages he can and carry on successfully the business, and the desire on the part of the workman to give the best work he can and live prosperously. It is in mutual service, not in mutual selfishness, an industrial order is to be built up. The foundation of political organization, the foundation of industrial organization, is, in the last analysis, this: that there are laws of God in the universe and we must know them and understand them.

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[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, October 25, 1896. Reported stenographically by Henry Winans, and revised by the author.

The secret power in the nation is God, and the secret power in the individual in the nation is God. Tell me who have been what we call statesmen, the real statesmen, in history? Who have been the men in England that have left a mark on English life? Richard the Lion-Hearted? the Stuarts? the Georges? Nobody thinks that. Who then? Alfred the Great, with his heart of love for humanity, and his heart of reverence for God. Cromwell, with his strong faith in the power of an Almighty, and his endeavor to interpret the will of the Almighty. Queen Victoria, illustrating in half a century the virtues of a pure and noble womanhood. The great men and women of England have been the pure, the true, the patriotic, the godly men and women of England. In America who have been the real powers, the enduring powers—not the powers for a day, or a week, or a month, or a year, but the men who really have shaped the course of the nation? Aaron Burr? Little Douglas? Cass? Polk? Have they even been the men who, in the beginning of their life, did undertake to interpret divine law, and then, called off by ambition, or by public sentiment, which they could not resist, abandoned principle for expediency? Even Clay and Webster have left no such influence on human history here in America as Lincoln and Sumner and Seward and Chase. It is the men who try to see what God meant, and try to work with God, who have been the men of power in American life. And in literature, and in teaching, the secret of power is the same. Consider what is the difference between what we call a classic literature and what is not a classic. What is not a classic plays on the surface of life, portrays that which any one may see if he has an observing eye, is what we call realistic; the classic goes down into human hearts and sees the divine principles in human life, and interprets those so that men can understand them. "Adam Bede" will live longer than "Middlemarch." Byron and Pope are already forgotten; but Shakespeare with his lessons against ambition and jealousy, and Browning with his lesson of God and God's love in humanity, and Wordsworth with his message of God in the world of nature—these men will never be forgotten, because they have revealed the power of God, and made him a power in human hearts.

"Thine is the kingdom, and thine is the power, and thine is the glory." All the glory of human life is God's glory, for the end of all life is the manifestation of God. All the varied phenomena of nature, and of human nature, and of history, and of science, are but the revelations of the great power, the great wisdom, the great beneficence that lie back of all and shines through all. And, therefore, all the varied glory of life is but a reflection of this divine glory. All art is borrowed from nature—that is, from God. Into the forest went the Greek and got his Corinthian pillar and his Doric pillar. Into the forest went the later artist and got his pointed arch and all the glories of Gothic architecture. It is from nature, that is, from God, the artist gets all his color, imitating what God has already wrought in the clouds; and when he paints, he paints only to give us the vision of what God has painted before in the world of nature, or to make clear what God is doing in human hearts and lives. Literature is glorious only as it interprets the divine in humanity, and life is glorious only and because there is God in it. It is glorious to write a great poem, is it not? But it is far more glorious to live a poem. It is glorious to write the history of a noble hero, but it is a great deal more glorious to have been the hero. It is glorious to tell the story of a Florence Nightingale, but it is a great deal more glorious to have been Florence Nightingale. It is glorious to tell the story, spun out of the imagination, of some splendid achievement, but it is far more glorious to have achieved it; because God shows himself in life even more than he shows himself in thought about life.

The Religious World

Mr. Moody's Meetings The great meetings held in New York under the leadership of Mr. Moody have continued. The places of meeting are thronged at every service, and overflow meetings have had to be arranged for. An audience of four thousand people is no unusual sight, and it is now quite evident that if there were larger audience-rooms they, too, would be crowded. As perhaps is to be expected, and possibly as is desirable, the greater number of those who attend are already Christians, but if they can be fired with something of Mr. Moody's enthusiasm the work will reach thousands who never hear the sound of his voice. The sermons which Mr. Moody preaches are, many of them, familiar to those who have heard him in the past, but they are fresh and powerful because behind them is a living man whose spirit is constantly open to the Spirit of God. Some of his interpretations of Scripture sound very strange in these times, when, for instance, he says that if the story of Jonah being swallowed by the whale is not literally received, then Christ himself goes. Of course Mr. Moody is entitled to his own opinion, but the fact is that multitudes give to that incident a figurative interpretation, and cling with all the enthusiasm of their natures to the Saviour Christ. As we have said before, the place of Jesus Christ in this world is not affected by any theories of Biblical interpretation. He is a power apart from all theories, new or old, concerning the Bible. But Mr. Moody is a man of God, and such statements are not regarded as they would be if made by other men.

Dr. Storrs's Jubilee Continued The services in recognition of the jubilee of the Rev. Richard S. Storrs, D.D., were continued according to the programme previously announced. The Manhattan Association gave the distinguished preacher a dinner in the parlors of the Clinton Avenue Congregational Church, Brooklyn. About two hundred members and guests were present. Dr. T. B. McLeod presided. The chief address of the evening was delivered by the Rev. A. J. Lyman, D.D., who, in the name of the Association, presented Dr. Storrs with a beautiful loving-cup. The address was marked by the singular felicity which usually characterizes the utterances of Dr. Lyman. The response of Dr. Storrs was, of course, the event of the evening. It was full of tenderness and bright with gracious reminiscence. Other speakers were President Patton, of Princeton, Dr. Cuyler, of Brooklyn, Dr. Charles R. Baker, representing the Episcopal churches of Brooklyn, Dr. Humpstone, representing the Baptists, Dr. A. S. Hunt, representing the Methodists. On the following evening the Hamilton Club of Brooklyn tendered Dr. Storrs a dinner, and congratulatory addresses were delivered. But the chief event of all the week was the reception and celebration in the Church of the Pilgrims on Thursday evening, at which time Dr. Storrs was presented with a check for $5,000, and in addition informed that $20,000 had been subscribed for needed improvements in the church. Mr. George P. Stockwell presided at the evening celebration. Addresses were delivered by the Revs. Charles Cuthbert Hall, D.D., of Brooklyn, John Hall, D.D., of New York, Professor George P. Fisher, D.D., of New Haven, and R. R. Meredith, D.D., of Brooklyn. The address of Mr. Joseph E. Brown, who spoke in behalf of the congregation, was singularly comprehensive and beautiful. The address of Dr. Storrs in reply was such as only he could deliver on such an occasion. The afternoon reception was largely attended. The services of Sunday, the 22d, were chiefly devoted to the young people, while on Monday the Congregational Club of Brooklyn tendered to Dr. Storrs a reception. As we go to press the great Citizens' Meeting is being held in the Academy of Music. Thus ends one of the most notable events of the kind in recent years. Others have remained as long, but no other clergyman, equally prominent, has been so long in so prominent a field of Christian service.

Meeting of the Interseminary Missionary Alliance The American Interseminary Alliance is the outcome of a movement which originated among the students of Princeton Theological Seminary in the year 1879. A circular-letter was issued urging the various seminaries "to consider the establishment of some permanent system of interseminary correspondence on the subject of missions." It resulted in the calling together of delegates from the various seminaries in convention. An annual National Convention has been held ever since in various cities, East and West, to consider City, Home, and Foreign Missions, and to confer in regard to plans looking toward a deeper spiritual and missionary life in our seminaries. The seventeenth Convention has just been held (November 12–15), in the Divinity School of the University of Chicago. Seventy-five accredited delegates were in attendance, representing seminaries from Andover, Mass., to Omaha, Neb., with an aggregate number of students numbering about fifteen hundred. About three hundred were in attendance from the seminaries in Chicago. The address of welcome was given by President Harper, of the University, who emphasized the necessity of theological students coming together to consider, "hand to hand, eye to eye, soul to soul," their various and common problems relating to the great missionary work of the Church. He was followed by Dr. C. J. Little, President of Garrett Biblical Institute, Evanston, Ill., on "The Spirit of Christianity Essentially Missionary." "We assent to this with our intellects," he said, "but do not grasp it and believe it with our hearts;" and then proceeded to show that if our Christianity is anything it is missionary. Dr. J. L. Withrow spoke on "What should be the Attitude of the Ministry toward Missions." The negative side was taken up by the Rev. H. D. Wiard, Western Secretary of the Congregational Home Missionary Society, who spoke on "What is the Present Attitude of the Ministry toward Missions?" He declared that a large number are indifferent to this cause. Dr. Graham Taylor urged the necessity for accurate, scientific knowledge of the city field, enforcing his points by showing map after map illustrating the density, poverty, nationality, etc., of the people in the most crowded parts of Chicago and other cities. Two things, he said, are needed in the "missionary administration of a city: (1) comity in the suburbs; and (2) vast co-operation." Mr. Wiard also spoke on the "Neglected Fields of the West." The Rev. Harlan P. Beach and Dr. A. T. Pierson brought before the students the actual work of the foreign field, what would be expected of them as missionaries, and the claims of the heathen lands upon their life. At a conference conducted by Mr. H. W. Luce the fact was emphasized that the real need is a deeper spiritual life in the individual student; and this in turn led up to the subjects of the addresses of the Rev. R. A. Torrey and the Rev. Daniel Shepardson: "In the presence of God—Prayer;" "In the Presence of His Word—Devotional Personal Bible Study." The hearts of all the students were deeply moved by the address of Dr. J. T. Gracey, of India, on "The Broader View of Missions." His thought was that God's hand is on his world, moving to a sure conclusion; yet it was put in such a way as to arouse the young men to action, because, he said, "though God is doing it, he must do it through men." The Convention was one of the strongest and most spiritual held in years. In our own land there seems to be a deepening missionary spirit in our seminaries; the same is true in England; while it is significant that this year the theological students of England and America, unknown to each other, have decided to send one of their number through the seminaries to confer with faculties and students about the missionary life of the seminaries, and to bind the seminaries closer together in their one great common missionary work.

Bishop Satterlee and the Czar The New York "Tribune" of November 18 contained an extremely interesting account of a visit paid by Bishop Satterlee, of Washington, to the Czar of Russia. The mission was undertaken at the request of various religious bodies to present to the Czar a petition imploring his interposition on the part of the persecuted Armenians. Nothing was publicly said concerning the visit until it had been made. Bishop Satterlee carried with him a petition, to which were appended the signatures of eighty Bishops of the Episcopal Church of the United States, twenty-two Bishops of the Methodist Episcopal Church, the Secretaries of the American Board for Foreign Missions, and the Secretaries of various other missionary organizations. In addition were the names of nearly if not quite all the Bishops of the Church of England and the Colonial Bishops, the deans of cathedrals, doctors and professors in universities, and, really, representatives of nearly all the religious organizations of Great Britain. Bishop Satterlee was courteously received by the Czar and Czarina on the 5th of

August, and by the mother of the Czar on August 7. He was allowed to explain fully the object of his visit, and he says that he came home with the conviction that God himself had inspired and blessed the memorial, whatever its results may be. No response was made to it at the time, and no promise was given. It seems impossible, however, that such a mission should be entirely without effect. Whether release comes by way of England or by way of Russia is of comparatively little importance, but the whole Christian world ought to continue the agitation until this awful blot upon the civilization of the nineteenth century is forever removed.

The Orthodoxy of Bishop Vincent

One of the most amusing and absurd of all the attempts to fix opprobrium on a distinguished man because of fancied heresy is that which has recently been made on Bishop John H. Vincent, of the Methodist Episcopal Church. The papers which seem to have been chiefly concerned in the matter are the "Presbyterian Banner," of Pittsburg, and the "Presbyterian," of Philadelphia. It seems that an unnamed Southern Presbyterian clergyman charges that Bishop Vincent said that the divinity of Christ is not an essential article of the Christian faith. When it was brought to his attention, Bishop Vincent telegraphed as follows: "The quotation sent is a gross misrepresentation. It could scarcely more perfectly misrepresent what I said." The matter has been followed up by editorials in the "Presbyterian Banner," which concludes that "the cumulative testimony which it presents leaves Bishop Vincent and those who rush so speedily to his defense in a sorry plight." Well, perhaps it does, but we have read the "evidence" in the "Banner," and confess that it does not seem to us at all to have the force it is supposed to have. Nothing is easier than for one, two, or a dozen persons who are specially alert for heresy to put into the mouths of public speakers meanings which do not belong to their words and which they never intended to give them. We have no brief for the defense of Bishop Vincent. He is abundantly able to take care of himself. The probability is that, simply because at one time he was a popular preacher at Harvard, certain persons began to suspect him of leanings toward Unitarianism; then his utterances were listened to with suspicion rather than sympathy. The next step was easy to take; his words were twisted and given meanings which he never intended them to have. Certainly when he makes the disclaimer which he has made he is entitled to belief. But, after all, is anything more absurd! The man who has done as much as almost any man of his time for the advancement of evangelical Christianity is suspected of heresy because of a chance remark, the meaning of which he utterly disclaims. A stronger attack than that would be required to shake the faith of the American people in the man who has given such a strong impetus to the reverent study of the Bible, and who has made Chautauqua a center of world-wide evangelical Christian influence.

The New Bishop of London

The translation of Dr. Temple from the post of Bishop of London to the Archbishopric of Canterbury has been followed by the appointment of Bishop Crichton, of Peterborough, to the See of London. It was generally believed that the Bishop of Peterborough would be made Archbishop, the great age of Dr. Temple making his choice improbable; and it is now believed that if his life is spared the new Bishop of London will in time become the Archbishop of Canterbury. The "Guardian" tells us that formerly the Bishop of London was "a simple suffragan of Canterbury," but that now the circumstances are different. The chief problems which concern the Church of England—namely, "the reconciliation of liberty and law, the co-existence of widely divergent opinions on questions of the first moment, the relation of the congregational and parochial systems, and, still more, the recovery of the huge population which has drifted away from the Church or has grown up outside of it—press for solution in London as nowhere else in the Kingdom." It is evident that a man of large experience, broad views, and resolute will is required for this distinguished position. The Bishop of Peterborough has proved himself to possess great gifts, and his appointment as the successor of Dr. Temple is welcomed on all sides. That he is a broad-minded man is proved by the fraternal message which he sent to the Congregational Union of England and Wales at its late meeting in Leicester, while his scholarship is abundantly proven by the many works which he has published.

The New Rector of the Catholic University

The Rev. Thomas J. Conaty, D.D., of the Church of the Sacred Heart, Worcester, Mass., has been chosen to succeed Bishop Keane as Rector of the Catholic University at Washington. Dr. Conaty belongs to the conservative party in the Roman Church, but is well known as a friend of Bishop Keane. He is a strong temperance man, and has frequently lectured on this subject before the country, He is between forty and fifty years of age, and was educated at the Jesuit College of the Holy Cross at Worcester. For several years he has been President of the Catholic Summer School at Plattsburg, N. Y. He is an earnest friend of the parochial school system, and is said to have been the choice both of Cardinal Satolli and of Archbishop Corrigan. He succeeds to the position at a difficult time, and one which will require all the courage and ability which he is supposed to possess. It would not be easy, under existing circumstances, for any man to take up the work of Bishop Keane.

Installation of Dr. Savage

The Rev. Minot J. Savage, D.D., late of Boston, was installed pastor of the Church of the Messiah (Unitarian) on Sunday, November 22. We noticed at length the call of Dr. Savage to this pulpit a few weeks ago. The services at his installation were conducted by the Revs. S. H. Camp, S. A. Eliot, M. St. C. Wright, J. W. Chadwick, and E. C. Bolles, D.D. The sermon was preached by the Rev. E. E. Hale, D.D., of Boston, while the prayer of installation was offered by Dr. Collyer, the senior pastor of the church. Dr. Savage had a large following in Boston, and will be sure to have one equally large in New York.

A Mission to the Jews

The Brooklyn Christian Mission to the Jews, an interdenominational organization, has for its President T. B. McLeod, D.D.; its Vice-President, Charles Cuthbert Hall, D.D.; its missionary, the Rev. B. A. M. Shapiro. It has in addition eight or ten lecturers. It was started in the summer of 1892. It is said that the Jewish population of Brooklyn numbers about 70,000. The soul of the work is Mr. Shapiro. A converted Jew himself, he has consecrated his energies to telling his nation of the Messiahship of Jesus. Services are held every Saturday afternoon in which the sermon is in the "Jewish language" and the songs in English, while an English service is held every Saturday evening. The work is heartily commended by those who ought to be well informed concerning it, and the spirit of all the literature which we have been permitted to read is evangelical and earnest. While different peoples retain their race lines, such forms of Christian work are no doubt essential. It is, however, devoutly to be hoped that the time is not far distant when such lines may be ignored, and the common Church receive black and white, Jew and Gentile, to its common service.

Church Congress of the Protestant Episcopal Church

From a Special Correspondent

The Indian summer sun which enveloped Norfolk, shedding warm beams upon the quaint old colonial houses and resting upon the still unfrosted roses in its magnolia-shaded gardens, shone, too, upon a distinguished company gathered at the seventeenth meeting of the Church Congress of the United States. The weather but supplemented the warmth of the Southern welcome, which Virginia alone perhaps could give, to a congress composed of representatives of that Church which found its earliest American home within her borders, the Church to whose training she owed some of her noblest sons and daughters, the Church which through those sons had so large an influence upon the foundation of the American commonwealth. The Church Congress is not a legislative body; it seeks neither to determine nor to resolve; but it affords a free platform for the discussion of problems interesting to the whole Christian world, as well as of subjects of special interest to those within the borders of the Protestant Episcopal Church.

A religious service began, as is usual, the proceedings of the Congress, and in Christ Church the members assembled on the morning of Tuesday for a solemn communion service, at which Bishop Satterlee, of the new Diocese of Washington, was the preacher. His sermon, from the text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," was a whole-souled plea for the entire consecration of the human personality to the service of God in response to the love of God.

At the first business session on Tuesday evening, Archdeacon Tiffany, of New York, General Secretary of the Congress, explained its simple rules, and Bishop Randolph, in his hearty address of welcome, gained the sympathy and affection of the audience, which he, as its presiding officer, maintained throughout its sessions. "How can Social Unity be best attained?" asked the programme of the Church Congress of its appointed readers and speakers on this first evening. They did not answer it, although they were all men well chosen for their practical work in bringing into harmony the too widely separated elements of social life in our great cities. They did not answer a question which can be worked out by continued, patient, self-sacrificing effort alone; but they contributed much to the earnest, sober understanding of the relations of the Church to rich and to poor, of the educated to the ignorant, of the ruling to the governed classes. Mr. Reese, of Macon, brought into prominence the fact that the Church, in deciding that it must not only snatch men from the fires of evil, and send individuals redeemed into heaven, but quench those fires and redeem the conditions which make such a thing as lost souls possible, had entered a new future of usefulness. Social unity he defined as the right of fair dealing and justice, the result of brotherhood and love. Professor Gould, of Philadelphia, emphasized the fact that love and social unity are identical terms, and that the great corporations of the country, even when managed by church officers and Sunday-school superintendents, do not, as a rule, make it their first business to manifest this love, selfishness being the principle which tends to the disintegration of society.

Mr. Godkin, editor of the "Evening Post," spoke of the three laws by which alone labor productions can be distributed—the natural but impossible law by which every man takes his own products; arbitrary law, which, if passed by a supreme power (which cannot exist), would be considered final; and the law of agreement. Under this every man would get an equivalent for his labor, but as this would involve arbitrary distribution by a few men, the present system of competition must be continued.

Dr. Rainsford, the next speaker, commended the press, as represented by Mr. Godkin, for what it had accomplished for the higher interests of society, and proceeded to speak of the legal evils with which the reformer who would reach men must grapple, and the unrighteous power which organized capital possesses. The contribution which the churches should make to social unity would be the giving of help and opportunity to the workingman. To aid him to organize and to develop his organizations into educative, self-helpful agencies would be the best way to promote social unity.

Mr. George Wharton Pepper, of Philadelphia, gave in conclusion a clearly reasoned and effective address. He recommended for the cure of social disintegration the application of specific remedies to specific evils. Whether or not the Episcopal Church needs a hierarchy, the future conventions of the Church will determine, probably after years of thought and discussion. The subject was discussed tentatively by the Congress, and a strong opposition to the introduction of a hierarchical spirit upon American soil was manifested. It was claimed, however, notably by Dr. Locke, of Bristol, R. I., that the Church, in its three orders of the ministry, already has a hierarchy, which might be developed further without introducing the dangerous elements which mark the Roman hierarchical idea. Dr. Huntington, the last speaker of the morning, said that what Protestantism most needed to-day was leadership. He had no more sympathy with the peacock feather and yellow jacket aspects of a hierarchy than had any Protestant. He thought, however, that the Church had departed from the ideal of Bishop White, and had become less National, had in fact lost its original likeness to the Constitution in the blotting out of State lines. In the rapid development of the Church he hoped to see the time when each State should have its House of Bishops, and the whole country its House of Presiding Bishops—a great council in which the units shall be the States.

Protestantism needs leaders, and suffers to-day from contrast with Roman organization. It is the organism which grows the shell, not the shell which grows the organism, and yet if the shell is crushed the organism will be destroyed. We are bound to meet and to conquer Roman absolutism with a philosophy of American churchmanship, and to continue the patient, careful study of the needs of this Church and of the country.

An intensely interesting discussion of the Ideal and the Real in Literature took place on Wednesday evening. The Rev. William Wilberforce Newton, in the absence of Mr. Thomas Nelson Page, read the first paper of the evening. Defining realism as the art of reporting things as they are, he said that idealism and realism were really one spirit and one body. The main question in realistic literature is a question of vision. What does the writer see? Our hope is that, whatever the present fads, he may in time rise from the slough of evil suggestions, and, seeing, not merely the actuality, but the potentiality of man, find a true adjustment of moral and literary values. Realism is the interpretation of natural objects as the artist sees them, but good is as real as evil, and the pendulum is swinging back, and the day is coming when artists will see that they must paint truth, and not think it their glory to recognize moral deformity alone.

The Rev. Percy Grant gave a finely conceived analysis of literature as the expression of life. The source of literature, he said, is interest in man and his environment, and therefore uncolored and uncritical literature is impossible. In the best of the lettered records of life man is seen in actual human intercourse. The speaker showed that it was literature rather than philosophy which in the past followed always the social and moral conditions of humanity, and that the world to-day still calls upon literature to express the history of the inner life of humanity. So we must still call literature the lettered study of life, and recognize that in the literary world the greatest realist is also the most perfect idealist.

Mr. Hamilton W. Mabie, who spoke next on this topic, began by saying that to the untrained lay mind a few elementary statements did not seem inappropriate. The terms realist and idealist are not antagonistic. Realism and idealism are two methods of expression which are largely temperamental. Men are romantic or realistic by nature, and in both ways men show reverence for art. The great vogue which realism has had during recent years is due to two causes—its scientific spirit, absolute veracity, intellectual honesty, being one of the debts we owe to science; and its passionate humanism, that profound sympathy for human life which asserts that there is no bit of life which is not divine, and no child of God who can be by any misfortune forever exiled from his Father's heart. There are no logical realists. No purely photographic reproduction of life is possible. The essence of idealism is the interpretation of the fact through the imagination, and art is forever nature plus the artist. No man ever saw the world as the world is, but realism seizes the truth with exact and uncompromising veracity, and idealism gives expression to the perception of what the real is when the real is perfect. Realism is faithful delineation; idealism also involves clear sight of the real and of its spiritual meaning, and interprets the actual through the imagination. Both are elements in every great art, and are related as are body and soul. Idealism is shown by such powerful realization of the individual as Shakespeare manifests, and in each description of the individual true art must evidence the divine purpose. Shakespeare, the first of realists, was also a great idealist. In art nature and imagination must always mingle, so that true art is always nature reproduced, not through mechanism. but through imagination. Art is always the object plus the artist; the human soul is mixed with everything, and man is compelled to interpret nature by his own constitution.

Referring to Colonel Newcome as an ideal picture of the Christian gentleman, the speaker alluded to the use of the term gentleman in its special and significant sense, and spoke of the ideal of the Virginian gentleman which had found so often actual expression in dignity of life, sweetness of manner, and elevation and nobility of character.

The Rev. D. D. Addison said that much that is known as realism might be called caricature, because it represents men as worse than they are, and spies only into charnel-houses. The true realist is he who recognizes two great facts—that man has a soul, and that a soul is as true a thing as can be found by any chemical analysis. The true realist sees man not only as he is, but man in process of becoming; the idealist paints man better than he is because he wishes to raise him to what he may be. True literature is man's attempt to reason from the truth and beauty which he sees to the perfect truth and beauty which he conceives. Nature has the will but not the power to realize perfection, and the artist is he who discovers her will and executes it in art; thus art fulfills and supplements nature. The Greek beauty was the expression of the Greek actual expressed in high imaginative terms. The final result is the representative art which consoles, sustains, and liberates by giving us the enduring and the universal; such art is the synonym for immortality. There is no art for art's sake; let us think always of art for character's sake. It is man who is struggling onward for redemption, not literature. The truth lies always behind the fact, the law behind the phenomena.

Thursday morning was devoted to a series of valuable and interesting papers and addresses on "Archæology and the Bible." The paper by Mr. Baldwin, of this city, was notably clear and persuasive, and held the unbroken attention of the audience. Professor Crawford, of Alexandria, and Professor Jackson, of Columbia University, and the Rev. Dr. Peters, of this city, sustained the discussion on a high level.

Three topics remained for the consideration of the Congress. "Permanence and Progress in the Interpretation of Christian Symbols" called out valuable papers on the relation of ancient creed to modern thought, from the Rev. Drs. Leighton Parks, W. M. Hughes, William P. Dubose, Hall Harrison, and Edward T. Drown. "The Organic Law of this Church" received treatment, or rather criticism, from the Rev. Dr. Mallory, of the "Churchman," the Rev. Dr. Elliott, Messrs. Bryan and Packard. The Congress concluded its sessions with a series of papers and addresses on "The Pastoral Office as affected by the Conditions of Modern Life."

Norfolk, Va.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending November 13. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Mr. Poultney Bigelow's *History of the German Struggle for Liberty* has been attractively issued by Messrs. Harper & Brothers, New York. To those who have not followed this history in "Harper's Magazine" we may say that the work begins with the execution in 1806, by order of Napoleon, of a certain bookseller. There is a narration of the causes which in two decades destroyed Frederick the Great's army. The story of the battle of Jena is told; the incompetence of Frederick William III. exposed; Queen Louise's noble agitation narrated, and the creative work of Gneisenau, Scharnhorst, and others described. More inspiring than that work was the kindling by "Turnvater Jahn" of a patriotic fire which has never been quenched. The first Prussian Parliament and its effect on the people finds fit place here, but behind and beyond any single event or group of events is the gloomy background of political and social servitude, rarely relieved by bright gleams—a servitude which has now brought about its logical result in the parallel progress of militarism and Socialism. The value of the work is doubled by its many illustrations, collected from rare sources. While by these volumes Mr. Bigelow may not altogether establish his title as a historian, he has given us a readable, graphic, and, we must believe, tolerably correct notion of one of the most important movements in history. Mr. Bigelow hints that he may continue his history, and we hope that he may ultimately continue it to the present year. The present work ends with the Peace of Paris in 1814.——Messrs. D. C. Heath & Co., Boston, have issued *A Compendium of United States History and Literature, with Contemporary Events*, by Annie E. Wilson, the author of "Handy Helps in the Study and Reading of English History," etc. This chronological list is of distinct value. It is, of course, supplemented by an ample index.——The author and publisher of *Armenia's Ordeal*, Mr. Armayis P. Vartooguian, has put forth a sketch of the history of Armenia, together with an interesting account of the work of American missionaries among Armenians and its *ruinous* effect! It seems that the books on the Armenian question by some persons formerly connected with missionary work in Turkey have displeased this author, who commends, nevertheless, Canon MacColl's pamphlets and Mr. Watson's sonnets. The present book is somewhat of a curiosity, especially in its attitude toward missions. It may surprise some to know that our missionaries have created discord and schism by teaching the pious Armenian to scorn what he had learned to regard as sacred; that our missionaries have been determined to impose their religion, and employed dishonest methods of so doing; that there is no such doctrine in the Gospel that the Armenians possess as the *divide et impera* policy of the missionaries. We shall be surprised if this onslaught does not meet with a prompt repulse.

Scribner's Popular History of the United States (Charles Scribner's Sons, New York) was in its original form edited by William Cullen Byrant and Sydney Howard Gay. Commenced on too large a scale to be kept up without becoming excessive in size, the latter and really more important years of the national life were treated in a condensed form which made the last volume little more than a compendium. Practically the history came to an end with the momentous life-and-death struggle between liberty and slavery culminating in the Civil War. The completion of the work—for so we must regard it—by the rewriting of the history of the last half of the present century wholly removes this defect, and makes the work what its publishers claim for it, the standard History of the United States for the household and the general reader. Noah Brooks is a worthy collaborator with his predecessors, and has completed their work worthily.

Governments and Parties in Continental Europe, by A. Lawrence Lowell, is an exceptionally valuable and an exceptionally interesting work upon modern political developments. Mr. Lowell in his preface cleverly compares the State to a stage-coach whose horses are running away, and whose driver is harassed by the conflicting shouts of two sets of party leaders by his side, "while at the back a couple of old gentlemen with spy-glasses are carefully surveying the road already traveled." Upon the stage, he says, there ought to be room for quiet observers, who watch how the stage is now progressing, and listen both to the hubbub on the front seat and the grave conversation at the rear. This is the position he assumes, and the observations he makes are generally replete with the scholarship of the historians back of him and the animation of the party leaders in front. Mr. Lowell's two volumes form a successful modern history of Continental Europe, and a comprehensive survey of the party struggles now going on. In the main, his eyes are toward the past, and his temper is conservative; but as an observer of present-day experiments he is singularly dispassionate. His conservatism chiefly shows itself in his hesitancy to commend for our own country institutions like the referendum, whose success elsewhere he cordially recognizes. (Houghton, Mifflin & Co., Boston.)

International Law: A Simple Statement of Its Principles, by Herbert W. Bowen, United States Consul at Barcelona, Spain, is an exceptionally successful attempt to cover a great subject in a short compass. A great many important topics are satisfactorily disposed of in a single epigrammatic paragraph. Such rapid generalization would of course be inadmissible in a treatise on international law designed for lawyers, but is most welcome in a compendium designed to meet the practical needs of the general reading public. (G. P. Putnam's Sons, New York.)

The Eighth Series of Miss Yonge's *Cameos of English History* covers the period from the restoration of the Stuarts until the final ruin of that house through the crushing of the Jacobites about the middle of the last century. Many of the episodes of this period possess a rare dramatic interest, which the author of the "Heir of Redclyffe" has developed with her accustomed skill. Typographically, however, the book is not up to the level usually maintained by the publishers. (The Macmillan Company, New York.)

The same firm has published in superb form the *Journal of the Right Hon. Sir Joseph Banks* during Captain Cook's voyage to Australasia in 1768–71. The observations of the distinguished naturalist during this memorable voyage were largely drawn upon by Captain Cook in the preparation of his own famous "Journal;" and in their present completed form, admirably edited by Sir Joseph D. Hooker, they constitute a valuable contribution to the history of scientific research.

A Quarter of a Century of Prices, by Ellsworth Daggett, is a very elaborate and careful study of the quantities and prices of the principal American products during the past twenty-five years. Since 1880 Mr. Daggett finds that the quantity of these products—twenty-one in number—has increased barely as fast as the population, while their prices have fallen 30 per cent. (Published for the Author at Salt Lake City.)

The projected series of Bodley Head Anthologies is certainly very happy in its initial numbers. *English Epithalamies*, by Robert H. Case, is a collection of marriage songs of the Elizabethan poets and of their successors—a collection which it is unnecessary to say includes some of the finest lyrical verse in our language. A glance at the index of names shows how very generally the greatest poets have contributed to this class of verse, and how rich in the higher qualities of imagination and melody is the mass of poetry included between the covers of this volume. The book is very handsomely printed and bound, and contains an extended and interesting introduction by the editor. In the same series appears also *Musa Piscatrix*, selected by Mr. John Buchan, and very appropriately dedicated to Andrew Lang. The editor disclaims the intention of making a complete collection of the fishing songs of our literature, but he has made what is still better—a smaller, choicer, thoroughly representative selection from some of the most humorous, some of the quaintest, and some of the gentlest and sweetest of English poems. English poets from Shakespeare to Austin Dobson are generously drawn upon, and it is a great pity that Dr. Henry van Dyke could not be included in the number; he belongs there by virtue of one of the most charming fishing songs in our literature. The volume contains a series of very taking etchings, and is altogether a book to give delight. Both volumes bear the imprint of A. C. McClurg & Co., Chicago.

Mrs. James T. Fields has enriched American literature by a good many delightful essays, gathering up her rich associations with the notable group of which she herself was no inconspicuous member. In *Authors and Friends* (Houghton, Mifflin & Co., Boston) she tells us about Longfellow, Emerson, Dr. Holmes, Mrs. Thaxter, Whittier, Tennyson, Lady Tennyson, and Mrs. Stowe. Mrs. Fields has the gift of being able to write intimately without parting with that reserve which sound morals and sound taste impose upon every one who attempts to touch upon personal relations. She has also a delightful style, and her prose has never been more refined, delicate, and interesting than in this beautifully made book.

Mr. Bellamy's "Century of Charades" brought aid, comfort, occupation, and irritation to so many people that it is not surprising to find them followed by *A Second Century of Charades* (Houghton, Mifflin & Co.), as clever, ingenious, and bewildering as those which appeared in the earlier volume.——Professor Woodrow Wilson has done well to issue in book form a collection of papers which, although dealing largely with historical subjects, have revealed a distinct literary quality and possess a distinct literary interest. *Mere Literature and Other Essays* (Houghton, Mifflin & Co.) contains a series of eight papers largely reprinted in the "Atlantic Monthly," "The Century Magazine," and the "Forum." An essay on Burke appears in print for the first time. These essays are delightful reading; Professor Wilson is one of the small group of men who are rapidly discrediting the notion, imported from Germany, that in order to be accurate one must be dull.

The Rev. Dr. W. F. Crafts has put into a small volume a series of lectures under the title *Before the Lost Arts*—a contribution to the literature of design and creation, with emphasis upon moral reform. The lectures are illustrated by diagrams, portraits, and pictures of various matters introduced in the text. (Reform Bureau, Washington, D. C.)——Hawthorne's *Wonder-Book* is issued this year by Messrs. T. Y. Crowell & Co., in a small volume with illustrations by Mr. St. John Harper. The book is well printed and has a taking binding.

Quotations for Occasions, compiled by Katharine B. Wood, is a volume which shows intelligent and judicious command of the resources of literature for those occasions when one would like to have an apt quotation at hand. This book will give joy to after-dinner speakers, to orators on occasions, to those unhappy ones who are compelled to elaborate witty programmes and menus, etc.; to all, in fact, who are in need of an apt phrase or a felicitous citation. The book is handsomely made. (The Century Company, New York.)

Professor Angelo Heilprin has written for Silver, Burdett & Co. (Boston) a first book in geology under the title *The Earth and Its Story*. The treatment is thorough without being in any sense technical. The writer speaks from a complete command of his subject, but he speaks also to the person who knows very little about it, and he is not above explaining obvious and familiar things about the geological significance of which most people are densely ignorant. The style is pictorial and fresh, and the illustrations are apt. The volume will serve not only as a text-book but as a supplementary reader.

During the past summer few books were more discussed in Paris than "Les Adventures de Ma Vie," by M. Henri Rochefort. We now have in two volumes an English translation of the five volumes (Edwin Arnold, New York), and we are told that these have been revised and arranged by the author and Mr. Ernest Smith. In the translation we miss the brilliance of the French which has long distinguished the erratic but clever editor of the "Intransigeant," yet there is enough brilliance left to attract many readers to these pages. They are well named *The Adventures of My Life*. Adventures they certainly were: the author's life has been in and out of prison, in and out of exile. His numerous duels alone would fill a volume; his experience of the French Commune, another; and his transportation to the penal settlement of New Caledonia, another. Unlike some other French writers, however, his impressions of America do not constitute a volume. They are as interesting as any, nevertheless. More interesting still are M. Rochefort's ventures and adventures in journalism. He has too often been a scurrilous writer. No matter how independent in politics, no matter how closely related to Victor Hugo and others, no matter how distinguished as an art collector, no matter how vivacious as a man, he has been, there is in his connection with journalism a brutality both of thought and of utterance which may be compared only with the instinctive brutality of the French peasant as narrated by M. Zola. This is coated with a veneer of diverting talk, which, however, one may easily pick with a pin-point. In the preface M. Rochefort promises to introduce his own personality as little as possible, but the pages fairly bristle with "I's." The greatest of living French writers, M. Alphonse Daudet, has depicted M. Rochefort for us more attractively than M. Rochefort describes himself. In the "Adventures" we see not an entirely manly man; instead, one for whom the sanctities of home do not mean what they mean to us, who has many acquaintances and admirers but few real friends, whose idea of politics has ever been that of the adventurer and not of the solid statesman. The great cleverness of M. Rochefort's life cannot at all make up for his defects.

The publication of the fortieth volume of the *Temple Shakespeare* (The Macmillan Company, New York) completes an edition which, for general attractiveness and convenience, is certainly unsurpassed. It is not surprising to know that these dainty volumes have had a very wide sale; they are of the sort not only to satisfy the student and lover of the great dramatist, but to win a new audience for one who has more to give than almost any other poet in the whole range of literature.——The latest addition to the new translation of Balzac's novels now coming from the press of The Macmillan Company is *The Peasantry*, translated by Ellen Marriage, with the usual preface by Mr. Saintsbury. In this story Balzac touched upon a theme which George Sand also treated, and which has evoked one of Zola's most powerful novels.——Miss Margaret Sherwood's "An Experiment in Altruism" has been very widely read, so full was it of fresh statement of socialistic matters, of clever character-studies, and of general brightness. The earlier book has now been followed by what is in effect a companion volume, for *A Puritan Bohemia* takes the reader into the same atmosphere of very clever young people immensely interested in themselves and also in the moral reform of the world. This story has, however, a studio instead of a social settlement for its background. (The Macmillan Company, New York.)

Songs of Exile, by Mr. Herbert Bates, comes to us in attractive form from Messrs. Copeland & Day, Boston. The tiny volume contains some good lines in which there is once in a while a faintest reminder of Stevenson's "Songs of Travel." Mr. Bates's verses are more remarkable for their promise of the future than for any present excellence.

The first chapter of *Friendly Letters to Girl Friends*, by Mrs. A. D. T. Whitney (Houghton, Mifflin & Co., Boston), should be printed as a leaflet for every teacher in the country. Mrs. Whitney says:

> I have thanked my teacher all my life for this singleness and stringency of treatment. It reached farther than the supply of weapons for an educational campaign from the great arsenal of words. It gave me the key-principle of success in any work. It began the habit, later developed, of making complete, exact beginnings. It stood me in stead, I see now, even to the ordering of a house-cleaning, the fitting of a garment, the preparatory processes of cookery, or for one of those removals, three of which, *without* the principle, are equal to the disaster of a fire.

The principle on which to select books laid down by Mr. George B. Emerson, to whom Mrs. Whitney pays such a noble tribute in this book, is a principle that is as valuable to-day as when Mrs. Whitney heard it in her girlhood, and, with rare insight, made it the ruling principle of her life:

> Read the books that do you good, that make you hate evil and love the better things; that put you in the highest companionship—whether they are sermons or novels, history or poetry—and be not deterred nor attracted by the mere name of anything.

Not every chapter in this book is as valuable as the first; nor will every girl find inspiration in every chapter. But it is an honest, straightforward, successful effort at putting before girls of eighteen and thereabouts some facts and principles of life that are necessary to a full education. Mrs. Whitney talks of books, of literature, of poetry, of society, of clothes, of beauty, of work, of marriage, of religion, in that pleasantly familiar way that the readers of her stories know so well. (Houghton, Mifflin & Co., Boston.)

Sir Walter Besant's *The City of Refuge* has one inherent improbability—the well-bred, conservative, high-class Englishman who pursues a dissolute scoundrel to America with a calm, matter-of-fact intention of killing him. Otherwise the book is well thought out, and has Sir Walter's invariable charm of style. The sketch of the New York "Community" which exists for Elevation and Meditation is capitally done, and the slightly supernatural working out of justice and vengeance is in a quite consistent imaginative vein. (F. A. Stokes Company, New York).——The number of really good writers of Irish character stories is increasing surprisingly. Shan F. Bullock's *Ring o' Rushes* is worthy to be placed beside the work of Miss Barlow and Mrs. Hinkson. The little sketches have fine flavor and genuine humor. (Stone & Kimball, New York.)——Mr. Rolf Boldrewood has used his local knowledge of Australia to great advantage in both short tales and novels. *The Sealskin Cloak* is his most ambitious novel, but not, we think, his best. (The Macmillan Company, New York.)——Mr. W. Clark Russell's *What Cheer?* is a love story and a sea story. Its scene is laid chiefly among the sailors and fishermen of Deal. (R. F. Fenno & Co., New York.)——Mr. L. E. Mitchell, under the title *Love in the Backwoods*, has joined two short stories, one humorous, the other tragic. The latter is to our minds the more successful, and we may add that neither is on the literary level reached by some of Mr. Mitchell's poems. (Harper & Brothers, New York.)——Many of our readers are already familiar with Mr. Chester B. Fernald's stories of the Chinese quarter of San Francisco, as they have been published in the "Century." *The Cat and the Cherub and Other Stories* (Mr. Fernald is fertile in finding odd and amusing titles) has the quaintest flavor of Chinese fun and shrewdness, and the Chinese children, in particular, are delightful. Several New England stories of a distinctly new type are added. "The Parlous Wholeness of Ephraim" has many laughs in it. (The Century Company, New York.)——*James, or Virtue Rewarded* (anonymous) is a very local study of character, with the novelty added that the locality is carefully concealed. It might be any English rural town. It is mildly, quietly, gently interesting. (Stone & Kimball, New York).

The title *One of God's Dilemmas* will seem to many irreverent. It certainly has little real application to Mr. Allen Upward's story, which is one of a father and mother estranged soon after marriage by the former's worldliness and lack of orthodox belief. A child is born, and when he is fourteen the father desires to make peace with the mother, or at least to help and educate the child. The mother refuses, and indirectly her desire to keep the boy from his father's influence leads to the boy's death. (Edward Arnold, New York.)

A very delightful book is the collection of *Stories of a Sanctified Town*, by Lucy S. Furman. (The Century Company, New York.) The town lies in western Kentucky, and was not long since swept by a wave of religious enthusiasm. The people believed themselves so full of the Holy Spirit that no evil might longer abide with them. The Bible was their one book, almanac, and guide in all matters. Their conversation became fuller of the letter than of the spirit. While the author's treatment of sacred subjects is entirely reverent, her sense of humor is no less strong. Her dialect is delightful, and in a few rapid strokes she gives us such a graphic picture of her characters that we feel as if we had long known them.——Charming in dress is Mr. Clinton Ross's *The Scarlet Coat*. (Stone & Kimball, New York.) The story is charming, too. It occurs at the time of our Revolution, and we learn a great deal about Lord Cornwallis, the Marquis de la Fayette, and others. The Epilogue summarizes history, and consists of letters from Cornwallis to Sir Henry Clinton, and from George Washington to Congress.——Mr. W. E. Norris's last novel is entitled *Clarissa Furiosa*. (Harper & Brothers, New York.) At first we are inclined to believe that in Clarissa's case marriage is a decided failure, and so inclines Clarissa, too. She leaves her husband, establishes a home of her own, and begins a semi-public career as a writer and lecturer on woman's rights. This career is somewhat interfered with by the illness of her child, and the best part of the story consists in Clarissa's conviction that a reconciliation is necessary to the recovery of the child. The reconciliation takes place, and everybody leaves the stage in orthodox fashion.——The Rev. J. W. Dawson has published through Messrs. Dodd, Mead & Co., New York, *The Story of Hannah*, a book which will recall his own "Idylls," though the scene is changed to a remote village. The period of the story is thirty years back, and the Hannah is a girl in a Nonconformist manse. The village life is somewhat analogous to that already described for us by the present Scottish school as characteristic of village life in Scotland. Here, however, the scene is in England. The story of Hannah is an attractive one, with a strong element of the pathetic, too.——Mr. Sydney C. Grier, author of "In Furthest Ind," has published through Messrs. G. P. Putnam's Sons, New York, *An Uncrowned King*, a work which the author assures us has no pretensions to be considered a historical novel, or even a *roman à clef*. No actual characters, living or dead, are presented by this tale. Neither shall we get a clear idea of the topography or history of any Balkan State after reading Mr. Grier's book. The book is, indeed, a composite photograph. It takes features and accidents from all; it adopts the characteristics of none. There is a certain whimsical something about this romance, founded on hypothesis, which is attractive and suggestive.——*Interludes*, by Maud Oxenden (Edwin Arnold, New York), is a collection of realistic and rather morbid stories. The author's style is forceful.

Max Pemberton's latest story, *A Puritan's Wife*, deals with a period in English History which is definitely suggested by its title. The Puritan in this tale returns to England at the time of the Restoration, but not under the protection of the amnesty granted by Charles II. to so many Roundheads. The heroine is a noblewoman who takes shelter in the hero's family during the Revolution, and who comes to great prosperity under the Restoration. The concluding chapters introduce some descriptive passages relating to the Plague in London. The story reminds one in its general style and spirit of a former tale by the same author, "A Little Huguenot." (Dodd, Mead & Co., New York.)——Mr. Edward Irenæus Stevenson's novel, *A Matter of Temperament*, comes to us with the imprint of the American Publishers Corporation. In this story Mr. Stevenson deals with the question of the relation of the musical temperament to morals.

A country girl who had "advantages," in the language of a New England village—which means being sent away to school; a great opera singer, whose actions are more the result of impulse than principle, and who, for personal gratification and the sake of experiment, takes the country girl into her own world and trains her; a tenor who is not a model of constancy; a farmer's household in New England,

and a man who can love through coldness that amounts to cruelty and hardness that is brutal, make the characters and setting for Maria Louise Pool's new book, *In the First Person.* (Harper & Brothers, New York.) The book contains some of her strongest work, but it lacks the rare descriptive writing of "In a Dike Shanty."

The readers who have followed *Sonny*, by Ruth McEnery Stuart (The Century Company, New York), from his glad advent on that Christmas morning to his "wedding presents" period, will gladly welcome the binding together of his several experiences in book form. Ruth McEnery Stuart shows her genius by making this impossible boy so real that every reader knows him well, and rejoices with his father in Sonny's rare gift of having his own way and accomplishing his own ends. In these pages of wit and loving record there is many a suggestion for parents and teachers whose minds are open to suggestion; for Sonny is a many-sided boy of many experiences, some of which, at some time or other, find their way into every boy's life.

Mr. George Manville Fenn tells a tale of the time of George I. of England in a way to hold the attention closely. It is a story of fighting, romance, and politics strongly knit together and full of action. The pictures and cover design are not attractive. (Dodd, Mead & Co., New York.)——Harry Castlemon pleases boy readers and continues to produce stories with great rapidity. *The Young Game Warden* is ingenious but not always probable or natural. (H. T. Coates & Co., Philadelphia.)——*The Other Boy's Sake*, by Marshall Saunders, is a collection of short stories for children, in which pet animals play a pleasant part. They are "improving" without being stupid. (C. H. Bane, Philadelphia.)

Gascoigne's Ghost, by J. B. Burgin (Harper & Brothers, New York), is the story of a father who is a victim of alcoholism and of a son who uses his father's brains to establish himself before the public and denies his father. Reform comes to both, and the book ends happily. There is some unpleasant writing in the book which hardly seems necessary to the working out of the plot.——*Catalina*, by L. T. Mead (J. B. Lippincott Company, Philadelphia), is the story of an art student in England. There is the usual experience in a studio under a master, with the friendships and animosities always to be found among students. There is the story of temptation, of fall, a strong honest friend, retribution, and justice.——A delightful book of fairy tales collected by Zoe Dana Underhill, entitled *The Dwarfs' Tailor, and Other Stories* (Harper & Brothers, New York), will be gladly welcomed by the children. Mrs. Underhill's well-known sympathy with children, and her artistic sense, find full play in this book designed for the children's Christmas.——A most curious book entitled *Karma*, a story of early Buddhism, by Paul Carus, has just been published by the Open Court Publishing Company, Chicago, Ill. The book is printed and illustrated on crape paper, and as a curiosity in book-making is worth possessing. It is a collection of stories, or legends, more properly, written with a view to illustrating the philosophy of Buddha.

Happy the author who always finds a waiting audience! This is the delightful fate of Mrs. Molesworth. *The Oriel Window*, illustrated by L. Leslie Brooke (The Macmillan Company, New York), is Mrs. Molesworth's latest contribution to the sum total of happiness for the children's holiday season. Mrs. Molesworth's stories are so well known that no outline of the story is necessary.——Margaret Sidney, the author of "Five Little Peppers," has won her way into so many children's hearts that the mere announcement that she has written another book will bring gladness to hundreds of children. *The Gingham Bag* (Lothrop Publishing Company, Boston) appeared in one of the children's magazines. The little people are very lifelike, and Margaret Sidney's adults are always friends of the children. It is this that makes her books so popular.——*Dick*, a story for boys and girls, by Anna Chapin Ray (Thomas Y. Crowell & Co., New York), is a healthy, rollicking tale of school experience and vacation experience. The characters are the boys and girls of to-day carried through the early college years. There is a love episode in the last chapter.——The editor of "Baby Land," Mrs. Ellen Farman Pratt, has just issued an exquisitely illustrated book for little children entitled *Happy Christmas.* (Thomas Y. Crowell & Co., New York.) This book will delight the hearts of the wee tots too young to read, and those who are just beginning to struggle with the intricacies of the alphabet when arranged in the groups that we call words.

Ancient Ideals, by Henry Osborn Taylor (G. P. Putnam's Sons, New York), is described on the title-page as a study of intellectual and spiritual growth from early times to the establishment of Christianity, and in the preface as "an attempt to trace human development from the standpoint of the ideals of the different races as these ideals disclose themselves in the art and literature, in the philosophy and religion, and in the conduct and political fortunes of each race." It thus furnishes a study in comparative religion, for it is the ideals of a people which interpret if they do not furnish and constitute its religion. The author has taken a wide range in his examination of the world.

A Greek-English Lexicon to the New Testament, revised and enlarged by Thomas Sheldon Green, M.A., with a preface by H. L. Hastings, editor of "The Christian," and a supplement by Dr. J. H. Thayer, Professor in Harvard University (H. L. Hastings, Boston), has been published in compact form and in small but clear type. This little book contains the more than 5,000 words in the Greek Testament; references to every passage where those words occur; every English word which is used to translate the given Greek word; the passages in which the Greek word is translated by each English word, classified and set by themselves; the various readings of the leading critical editions, and an English index. Hence one who does not know a letter of the Greek alphabet may find the original for any English word in the New Testament, may learn in how many places it occurs, and in how many ways it is translated.——No. 22 in "Bypaths of Bible Knowledge" is a reprint of the late William Knight's *The Arch of Titus.* (Fleming H. Revell Company, New York.) The little book is interesting from archæological, historical, and religious standpoints. There is an introduction by "B. F. Dunelm," whom some American readers may have some difficulty in recognizing as Dr. Brooke Foss Westcott, the eminent Bishop of Durham.——Mr. Coulson Kernahan, the author of "A Dead Man's Diary," etc., has published a little volume entitled *The Child, the Wise Man, and the Devil.* (Dodd, Mead & Co., New York.) This little book is somewhat longer than the author's "God and the Ant." It consists of the narration of a dramatic dream. Christ has been taken from the hearts of men, and the narration of this bit of imagination may add to Mr. Kernahan's reputation.

"The child mind is a castle that can be taken neither by stealth nor storm; but there is a natural way of approach and a gate of easy entry always open to him who knows how to find it." This is the opening paragraph of the preface to *The Point of Contact in Teaching*, by Patterson DuBois. This book will be especially valuable to Sunday-school teachers, for it points out clearly some of the reasons why our Sunday-school work does not accomplish more positive results in the mind development of the child. The book is divided into five chapters, or five short essays—The General Principle of Teaching, The Plane of Experience and Applying Experience to Teaching, Missing the Point, and The Lesson Material. (John D. Wattles & Co., Philadelphia.)——Thomas Y. Crowell & Co., New York, publish *Culture and Reform*, by Anna Robertson Brown, Ph.D., author of "What Is Worth While." The last-named book has made so great an impression that Miss Brown has a large audience waiting for this book which follows it. There is a deep spiritual thought underlying this latest work.——*The Gentle Heart*, by J. R. Miller, D.D., is a plea for gentleness. Dr. Miller says we are strong only as we are gentle. Gentleness is the power of God working in the world. Believing this, Dr. Miller has written an address which will leave his readers his debtors. (Thomas Y. Crowell & Co., New York.)

The Romance of Commerce, by Mr. Macdonald Oxley (T. Y. Crowell & Co., Boston), is a good book for young readers. It retraces a number of the more famous enterprises which have had for their object the extension of commerce, among such episodes being the Mississippi Bubble, the South Sea Bubble, Drake's Chase of the Spanish Galleons, etc.——Mr. James Newton Baskett has published, through Messrs. D. Appleton & Co., New York, *The Story of the Birds*, and has given us a book in which both old and young readers may find much interesting information concerning ornithology.

Bible Characters: Adam to Achan, by Alexander Whyte, D.D. (Fleming H. Revell Company, New York), has throughout a flavor of antiquity. There is neither discussion nor recognition of modern questions, and, except with now and then a reference to a modern book such as Dr. Herrick's "Heretics of Yesterday," one might suppose the volume was written in the seventeenth or eighteenth century, and by a student of, let us say, Burton's "Anatomy of Melancholy." The antiquity is, however, literary rather than theological, for the book is literary rather than theological, and might be read with interest and profit by any man of spiritual instinct and some taste for the antique, whatever his theological conceptions.

Dr. S. S. Curry has issued, from the press of the Boston School of Expression, two valuable volumes, *Lessons in Vocal Expression* and *Imagination and Dramatic Instinct.* Dr. Curry well calls the attention of speakers to his processes of thinking in the modulation of the voice. Every one will be benefited by reading his volumes. Elemental and logical relations become properly classified and progressively arranged. The pages devoted to "Modes of Development" are perhaps the most valuable of all, but the most interesting are those on the creative instinct, namely, imagination, and on the dramatic instinct, namely, assimilation. Too much stress can hardly be laid on the author's ground-principle, that where a method aims to regulate the modulations of the voice by rules, then inconsistencies and lack of organic coherence begin to take the place of that sense of life which lies at the heart of every true product of art. On the contrary, where vocal expression is studied as a manifestation of the processes of thinking, there results the truer energy of the student's powers and the more natural unity of the complex elements of his expression.

Two recent additions to Heath's Modern Language Series (D. C. Heath & Co., Boston) are, first, *Der Schwiegersohn*, by Rudolph Baumbach, annotated by Dr. William Bernhardt—a delightful story, somewhat after the manner of that much longer one by Gustav Freytag, "Soll und Haben." "Der Schwiegersohn" shows that honest toil in trade and in scholarly pursuits forms a foundation of German life. The other little volume comprises two plays by Roderich Benedix, *Plautus und Terenz* and *Die Sonntagsjäger.* The plays are edited by Dr. B. W. Wells, the author of excellent histories of German and French literature. The first play voices the revolt of Young Germany against dry-as-dust pedantry. The second is a satire on the snobbishness of certain members of society. The notes to both books are capital.

In a little volume entitled *Tobacco in Song and Story*, John Bain, Jr., has collected and arranged a great many poems and prose passages relating to the "weed." The book has a few odd and original drawings. Smokers will read it with pleasure and amusement; non-smokers will not read it, and will, therefore, be none the worse for it. (Arthur Gray & Co., New York.)

Dr. George P. Fisher's *Brief History of Nations* has as its distinctive characteristics an account of the progress of civilization rather than the progress of "events," and a recognition that a knowledge of modern history is of more importance to thoughtful men of to-day than the knowledge of ancient history. Indeed, Dr. Fisher would probably subscribe to Dr. Arnold's view that ancient history is important only in the degree in which it affects modern life. The work is eminently judicial throughout. (American Book Company, New York.)

[For list of Books Received see Table of Contents]

For the Little People

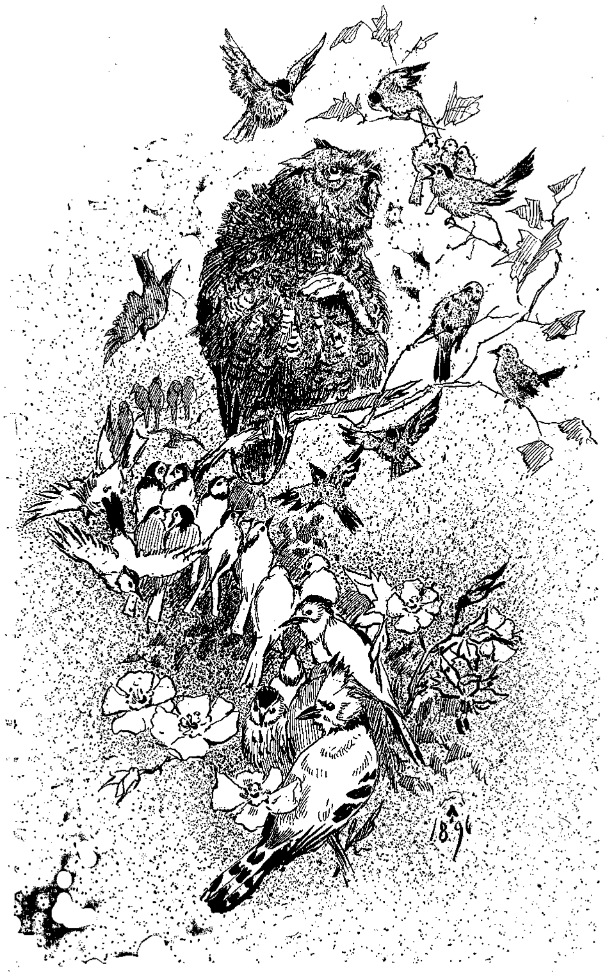
The Owl and His Neighbors

By Mary E. M. Richardson

There once dwelt an owl in a lofty oak-tree.
A very exclusive, grave creature was he;
As solemn a biped as ever could be;
A winking, and blinking, and grim Pharisee;
An anchoret owl.

He stealthily foraged at night-time for prey,
But ne'er from his haunt during daylight did stray.
With eyes and with beak 'neath his feathers of gray,
'Twas there in the dimness he liked well to stay—
That mournful old owl!

He longed for repose; but, because of the sound
Of song-birds that twittered and fluttered around,


The Singing Lesson

He had no enjoyment of slumber profound;
And, being disturbed, O, how fiercely he frowned—
That somnolent owl!

"Now now! they're beginning their noises inane!
Well balanced am I, or I'd be quite insane!
They have no respect for their neighbor, 'tis plain;
But I'm too disgusted to even complain,"
Bewailed that sad owl.

He dozed once again, and the merry birds flew,
While louder their carols and canticles grew.
"Oh! why do they make such a hullabaloo?
It can't be compared to my own sweet *tu whoo!*"
Declared that vain owl.

Again did he nap, when a wonderful scheme
Unfolded itself in the flash of a dream.
He surely might teach the young birds not to scream!
And O, how refreshing their silence would seem,
Imagined that owl.

That night to his neighbors—a vast company—
He paid his respects; 'twas a rare courtesy.
The birds were a-nest, but agreed, timidly,
To what he suggested with pomposity—
That bigoted owl!

"My friends, I have called a proposal to make.
You know I'm the wisest of birds—when awake—
And so, on the morrow, I've planned, for your sake,
My usual repose," he explained, "not to take."
That desperate owl!

"Come, then, in the morning to my coterie.
To benefit all of you do I agree!
You sing much too loud, and you don't keep the key!
I want you to hear, and to imitate me,"
Remarked that rude owl.

So, next day, the youngsters proceeded to flit
Towards the tall oak; in the green midst of it
The arrogant, self-loving recluse did sit;
But all he could say was "Tu whoo!" and "Tu whit!"
That ludicrous owl!

"*Tu whoo!*" and "*Tu whit!*" said the confident bird;
"*Tu whit!*" and "*Tu* whoo!" and not one other word.
Then, while an embarrassing stillness occurred,
He winked, and he blinked, and appeared most absurd—
That whimsical owl!

His guests were well-bred, and discreet silence kept
Until their host's head 'neath his downy wing crept;
Assured that he then unmistakably slept,
They jeered at the pedant; they mocked the adept,
The musical owl!

"He wished us to imitate *his* style," laughed they,
"The wiseacre!" Then the birds scurried away.
And so it remains that, to this very day,
Their songs are too jubilant, noisy, and gay
To please an old owl.

❀

A Pumpkin Moonshine

By Emilye A. Braddock

The Pumpkintons are a set of sprites that live in pumpkin blossoms.

And very good houses these are, too. Deeply hollowed, with high walls, jagged at the top, the tiny creatures within are quite safe and comfortable, a half-dozen sometimes living in one.

As their stay-at-home clothes are yellow and their go-abroad cloaks green, they are, of course, invisible to most folks.

What with dances and races on the vines, driving out the bees that sometimes buzz into their houses, playing hide and seek with butterfly visitors, or perching on their wings for a ride, with sometimes a trip on a toad's back, the days go on. By and by their house turns to a ball, first green, then yellow, and growing larger and larger. Now the Pumpkintons must live *outside* instead of *inside*. But by this time they are full-grown and hardy, and like "camping out." They sleep snugly under the pumpkin, perch on top of it, run and play about it, and visit their neighbors. But when harvest-time comes, what becomes of the Pumpkintons? They move away, to be sure, but nobody knows where. Perhaps eyes sharp enough might find out, but it is certain the Pumpkintons of the next season, to those who can see them, look exactly like those of the last.

But now we must come to one particular Pumpkinton family. There were just five of them—all brothers—Caper, Sleepy-Head, Long-Ears, Ready, and Moonshine.

Caper was frolicsome and sprightly, Sleepy-Head dull though good-natured, Long-Ears always listening to find out things, and Ready prompt and businesslike. But Moonshine was full of fancies. He was the genius or odd one of the family. He was forever making rhymes, telling his dreams, or speaking of queer things that *might* or that he wished *would* happen.

It was the twilight of an autumn day.

Caper was pushing his brothers off from the pumpkin as fast as they climbed up.

Sleepy-Head began to rub his eyes and whine that he was "too tired to play any more."

"To bed—to bed
You Sleepy Head!"

shouted Long-Ears, from something he had heard.

Moonshine stood up, and, waving his arms, began rhyming and singing:

"Hear, hear, one and all!
A coach will be made of this golden ball,
And I shall ride in it, with two horses tall."

"Silly Moonshine!" said Ready. "Foolish dreamer!" broke in Long-Ears. "Farmer Green will make no coach of our old house. But, from what I've heard, he'll be after it pretty soon, perhaps to-morrow."

"We'd better pack to-night," spoke up Ready, bustling about.

"You'll see—you'll see
What a Prince I shall be,"

Moonshine went on singing, and then strolled out to look at the moon, while Caper hid under a leaf to trip him, Sleepy-Head went to bed, and Long-Ears and Ready planned for the moving.

Their house was in a field belonging to Farmer Green. His two children, Frank and Nell, had watched this one pumpkin for a long time, for it was the largest one of all.

"What a splendid Pumpkin Moonshine it would make!" Frank often said to Nell, and they talked and planned so much about it that kind Farmer Green at last said they might have it for their own. So the very next day after the evening just spoken of, Frank cut the pumpkin from the vine, and he and Nell rolled it away in great glee.

Hard enough they worked on it, nearly all day, hollowing it out, cutting great holes in it for eyes, a long gash for a nose, a still larger one for a mouth, and even making teeth.

Moonshine watched the whole work eagerly. When the Pumpkintons flitted, he had stayed behind to see what would become of the old homestead.

"I'll come by and by," he called out after his brothers, "who knows but in my coach?"

"I really believe they *are* making a coach," said Moonshine to himself, as he looked on. "Yes, there are windows and a door—

"In it I'll hide,
And away I'll ride."

When Nell put a piece of a candle in the pumpkin all ready to light, he jumped in, hid behind it, and waited. At last it began to grow dark.

The pumpkin was raised on a long pole held by Frank and Nell. The eyes, nose, and mouth glared red with the light behind them. And fierce enough looked the Pumpkin Moonshine as it started off.

Just what they were going to do the children didn't know, only they hoped to "scare somebody." As they went chattering along Moonshine Pumpkinton kept singing—

"Look at me, one and all,
As I ride in my coach of a golden ball,
Drawn by two horses tall!"

"Oh! here come Ned and Nan," said Frank, just as the little Browns, coming home from an errand, and turning a corner, caught sight of the fiery head.

Away they ran, screaming, and, after them, the goblin, bobbing up and down, coming nearer and nearer.

At last they reached the very edge of a

steep hill, and Frank, afraid they would fall, shouted:

"It's only a Pumpkin Moonshine."

"Only a Punkey Moonshine," echoed little Nell.

Moonshine Pumpkinton, inside his coach, heard. "Oh! they mean me, only they've called my name backwards," said he to himself. "They've found me out; what shall I do?—

"I'll put out the light,
And be out of sight."

So he climbed up the candle, and with a puff blew it out.

Suddenly all was darkness. The Browns stumbled and went rolling down the hill, and the Greens came "tumbling after."

The Pumpkin Moonshine leaped ahead, bounding from rock to rock.

At the foot of the hill the Browns and Greens, in a little heap, began to pick themselves up, with shrieks that changed to laughs when they found they were not much hurt after all, and soon they were limping home. But it was the end of the Pumpkin Moonshine. It lay, in a dozen pieces, under a sharp rock. As for Moonshine Pumpkinton, his rough-and-tumble ride scattered some of his fancies, but he soon started nimbly on, singing:

"One dream has come true, and another may,
So now I'll be off and away, away."

And, no doubt, he at last overtook the other Pumpkintons.

The Home Club

Woman's Progress

Miss Frances Willard has recently been compiling facts as to the progress of women in the world of industry. At the meeting of the Purity Conference of the Women's Christian Temperance Union in St. Louis this compilation was made public. It includes the work of women in religious, philanthropic, educational, political, medical, legal, literary, and artistic circles. The facts are most interesting. The women in the Methodist Episcopal Church have in the last four years collected for missionary purposes almost two millions of dollars, over one million for foreign missions, and over seven hundred thousand for home missions. The women of this Church maintain fifty-one deaconesses' homes, fifteen of which are in foreign lands. The deaconesses work without salaries. In the Congregational Church there are thirty-one regularly ordained Congregational ministers and pastors who are women. Miss Willard speaks in this compilation of the scholarship maintained by women within the last few years, especially in the Universities of Germany. She states that of the four hundred and fifty-one colleges and universities in the United States only forty-one are closed to women. One-fourth of the fellowships of the University of Chicago are held by women. These scholarships represent eleven States and fourteen colleges or universities. Twenty-five States have given the educational ballot to women, one the municipal, and three—Wyoming, Colorado, and Utah—have given them full franchise. There are 37,910 women physicians and nurses in England. The most interesting part of Miss Willard's compilation shows unusual employments of women. For instance, three young women are the proprietors of a large restaurant in the Chamber of Commerce Building in Cincinnati. They pay for rent and services $10,000 a year. A woman has just opened a bakery at Circle City on the Yukon River, Alaska. There are twenty women lighthouse keepers. Denver has a woman as a garbage contractor, and the same city appointed the first woman health inspector. Decatur, Mich., is a city given up to the control of women. The leading physician is a woman, the most popular pastor is a woman, the proprietor of the largest dry-goods store is a woman, one of the best shoemakers is a woman, and the town has a postmistress.

A Principals' Association

Brooklyn is the first of Eastern cities to make an authoritative effort to bring the teachers and the parents of the children in the public schools together. Dr. Walter B. Gunnison, President of the Principals' Association of Brooklyn, must have the full credit of organizing and carrying out the purpose of the Principals' Association. The wisdom of making a common meeting-ground for parents and teachers has received a full measure of attention from this Association, and at last plans were formulated of having on a given day in several of the public schools of the city, under the authority of the principals of the schools, a meeting to which the parents will be invited, the same subject to be discussed at all the meetings. In nineteen of the public schools of Brooklyn on the afternoon of November 17 parents' meetings were held. The speakers were representatives of the Board of Education, the principals of the schools, and in one or two instances outside speakers. The parents responded enthusiastically to the invitation. The subject discussed was, "How Can the Home Assist the School?" When the official programme had been carried out, the parents present were given an opportunity to express their views, and time was left for the teachers to meet the mothers and fathers of their pupils personally. At some of the schools music was rendered by choirs composed of the boys and girls. The outlook for the children of the city is most hopeful. Certainly to bring the teachers and parents together to discuss the subject of common interest to both—the development of the child—is the natural outgrowth, the flower, so to speak, of this nineteenth-century effort in behalf of education. It is proposed to hold these meetings monthly.

A Housewife Society

The German Housewife Society has been organized in New York. One thousand servants are members of this, and two hundred and twenty-five employers are members. The object of the society is twofold—to guard the interest of the employer and the employee, and at the same time to better the chances of the servant's progress. Mrs. L. Rosenburg is the President. Every employer who becomes a member pays an initiation fee of $3, and $2 in advance as dues every six months. This income becomes a fund which will furnish premiums to servants for faithful service. A servant serving for two years faithfully and satisfactorily in one family receives as a reward $20; for three years' uninterrupted service, $30; for five years' uninterrupted service, $45; and for ten years', $100. Any servant discharged for incompetency, immorality, neglect of duties, will be dropped from the list and will forfeit all privileges of membership. The employing members have the right to secure services from the list of employee members who are out of employment. The history of this society will be watched with a good deal of interest. It is following somewhat the plan that has proved very successful in Germany.

Women's Clubs

The general response to the request for club programmes made last summer by The Outlook indicates the tremendous interest of women in club work. Among the most remarkable of the programmes submitted is that of the St. Johnsbury Woman's Club, of St. Johnsbury, Vt. The club's motto is, "Every person is responsible for all the good within the scope of his abilities, and for no more," and none can tell whose scope is the largest. The club was organized in 1892, and became a member of the State Federation in 1893. The subjects laid out for the winter's work do not differ greatly from that of other clubs in topics selected. The committee given first place in the programme is The Village Improvement Committee. Education, Domestic Science, Social Science, Current Events, History, Travel, Music, and Art, each under a separate committee, constitute the year's work. The method of working differs in that a summary is made of the papers presented under the auspices of the different committees and issued in the form of a pamphlet. The club has just issued a summary of "The Laws of Inheritance for Women and Children," a valuable little leaflet which places the leading law principles governing property rights of women and laws pertaining to children in the State in a concrete form, and in so small a leaflet that it might occupy a place in a woman's work-basket, ready for reference at any moment.

The Des Moines Woman's Club has found it necessary to print its motto in German, "Was man nicht besprecht bedenkt man nicht recht." The club was organized in 1885. Its committees are about the same as that of most of the women's clubs, with the exception that it has one which but a small percentage of the clubs yet possess, judging from the yearbooks received—a Household Economic Committee—which has a place in the programme about once a month. The club is incorporated. It has a stock company limited to one thousand shares of stock at a value of five dollars each. Each member is permitted to own one share of stock only, and this is not transferable. The business of the club is managed by a property committee who make all purchases for the club, and take charge of the property. There are nine standing committees—art, household economics, education, social economics, history, music and drama, philosophy and science, literature, and a social committee. The special feature of the Des Moines Woman's Club is its art collection. It several years ago pledged itself to the establishment of an art collection in the city, and it has worked steadily to that end. The club purchased "Jean d'Arc," by Chapu, exhibited at the World's Fair. They also purchased the copy of "Diana of the Louvre" exhibited at the same time. Both of these works of art were purchased as souvenirs of the Fair. In 1895 the club purchased three paintings by Mr. C. H. Baldwin. Three landscapes were purchased later from the studio of Mr. Harry C. Williams, of Illinois. The next year there were added to these "Nantasket Beach," "Afternoon at Block Island," and "Summer Day at Nahant," by Mr. David Gue. Through the generosity of some friends a copy of Corot and a portrait of Sir Frederick Leighton were presented. These pictures, after being exhibited at the public library, are now in the club's rooms, and these rooms are kept open on Saturday afternoon for the general public.

The Monday Club of Rockford, Ill., has been organized twenty years. "The Development of the Religious Conscience among the People of Israel" is the subject of the winter's work, the club using for its motto, "May we rightly understand, as a whole, the unique work which the Spirit of God, that is the soul of the world, has realized through Israel." The first period the subject of discussion will be "Theocracy;" the second period, "Monarchy;" the third period, "Exile and Return;" the fourth period, "Storm and Stress." The following is the club's reference library:

The Old Testament; The Old Testament Apocrypha; Works of Josephus; "History of Israel," H. Ewald; "History of the People of Israel," E. Renan; "Studies in Religious History," E. Renan; "History of Israel and Judah," A. Wellhausen; "History of the Jews," H. Graetz; "History of the Hebrews," Kittel; "History of the Jewish Church," A. P. Stanley; "Prophets of Israel and Their Place in History," W. R. Smith; "Religion of the Semites," W. R. Smith; "Religion of Israel," A. Kuenen; "National Religions," A. Kuenen "Judaism and Christianity," C. H. Toy; "Origin and Growth of Religion as Illustrated by the Religion of the Ancient Hebrews," C. G. Montefiore; "Origin and Development of Religious Belief," S Baring-Gould; "Origin and Growth of the Conception of God," G. d'Alviella; "Evolution of Religion," E. Caird; "The Philosophy of Religion," Otto Pfleiderer; "What is the Bible?" G. T. Ladd "Right and Wrong Uses of the Bible," Heber Newton; "The Book of the Beginnings," Heber Newton; "Who Wrote the Bible?" W. Gladden; "The Genesis of Genesis," W. Bacon; "Andover Review," November, 1884; "Andover Review," March, April, 1893; "Old Testament Student," May, 1884; "Biblical World," January, February, April, June, 1896 Articles on Israel, Pentateuch, Prophets, etc., in "Encyclopædia Britannica."

The Century Club of Amsterdam, R. I., presents a most bewildering programme. Hawaii, Memories of Italy, Our Public Schools, The Basis of the Kindergarten, Epochs of English History, The Religion of Ancient Greece, Glimpses of Travel and Astronomy, with space given to music at each meeting, represent the unlimited field of its activities.

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Carving Sets
Cigar Jars
Brush and Comb Sets
Cigar Lamps
Smokers' Sets

Ink Bottles
Perfume Jars
Manicure Goods
Razors
Hair-Pin Trays
Match Boxes
Cologne Bottles
Mirrors
Shaving Cups
Soap Boxes
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Shoe Horns
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We mention above only a few of the articles in sterling silver specially appropriate for Christmas gifts which may be found at our stores.

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Correspondence

Government by Injunction[1]

To the Editors of The Outlook:

In your discussion of "Government by Injunction" in your issue of October 24 you say: ". . . We think English history abundantly demonstrates the danger of any policy which allows a judicial tribunal, first by the issuance of an injunction to create an obligation or prohibition, in a controversy affecting not merely the contestants before the court, but the entire community, and then to try, condemn, and punish, without a jury, and without the intervention of any separate and unprejudiced tribunal, those who are accused of having disregarded its commands."

No more salutary power is exercised by courts of chancery than that of issuing writs of injunction in proper cases. Any case is a proper case for the issue of the writ in which there is threatened an unlawful invasion of private rights for which no adequate remedy at the common law exists.

The injunction should, of course, not be granted simply because public interests are affected, nor because the act sought to be enjoined is a crime, and as such an invasion of the peace and dignity of the State. Neither, on the other hand, should it be refused because such is the case. Here we seem to stand on no debatable ground.

That the controversy is one which affects not merely private rights but the entire community should not prevent the issue of the writ. Such a controversy is very apt to be one in which the greatest and most irreparable injury to private property interests is threatened.

Where the writ is properly issued, the power to punish—and to punish promptly—must exist. This is essential to the maintenance of the power and dignity of the court. Its command must not be a mere *brutum fulmen.*

Your argument would seem to go to the extent of depriving individuals and corporations of the right to an injunction—no matter how necessary to the preservation of their property rights—in all cases where the questions involved were matters of public interest, or, as you say, where the controversy affects the entire community.

The action of the courts in the Debs case may be open to criticism on the ground that their jurisdiction as courts of chancery was invoked in the name of the public and for the protection of public interests. The acts threatened were crimes which the Executive was empowered to prevent and the criminal courts to punish.

But it will be remembered that the proceeding in the Debs case was instituted under the so-called "Anti-Trust" law, which conferred this identical jurisdiction upon the United States Circuit Courts.

Without, however, attempting to vindicate the action of the courts in the Debs case, I must say that I cannot see why individuals or corporations should be deprived of the remedy by injunction against threatened interference with their property rights simply because the public are interested in or affected by the controversy in question. It would certainly seriously impair the efficiency of our courts of chancery to be deprived of the power to grant the relief in such cases.

A good illustration of the use of the writ in a case of this kind is afforded by the case of the Ann Arbor Railroad against Mr. Arthur as Chief of the Brotherhood of Locomotive Engineers. There was a strike of the engineers in the employ of the railroad. A rule of the Brotherhood (which could be called into operation by the Chief) required all members of the Brotherhood to refuse to aid in the interchange of cars or freight with any railroad in which a strike was in progress. Mr. Arthur had called this rule into operation. The whole community was interested, for this act seemed likely to result in a "tie-up" on all railroads passing through Toledo. The act was also a criminal offense under the Federal laws, for which Mr. Arthur might have been indicted and tried. The court, by injunction, required him to rescind the order calling the rule into operation. Mr. Arthur (to his credit be it said) promptly obeyed. Suspended traffic was at once resumed.

Suppose the court had had no power to issue or enforce this writ. Mr. Arthur might have been indicted. He might possibly have been convicted. But it is very certain that long before this could have been done the property and business of the railroad company would have been seriously and irreparably injured. The subsequent punishment of Mr. Arthur might have satisfied the public, but it would have been a very unsatistactory recompense to the railway company. The latter did not want to punish him. It simply wanted to prevent him from injuring its property and business.

That this remedy has been improperly used to protect public interests—if such be the case—is no reason why it should not be used in all cases where it is necessary to protect private property interests. The character of our Federal judges is an effective guarantee against abuses. This your article practically admits.

ALEXANDER L. SMITH,
Attorney at Law.

Toledo, O.

The Founders of Chautauqua

To the Editors of The Outlook:

When Bishop Vincent first read the article in The Outlook on "The Founder of Chautauqua," he immediately called the writer's attention to the omission of the name of Mr. Lewis Miller, of Akron, Ohio, "who was," as Bishop Vincent says, "not only one of the founders of Chautauqua, but who has been intimately associated with myself from the beginning of the Chautauqua movement as friend, counselor, promoter of popular education, and, especially in the earlier years, as financial backer; so that no mention should be made of one name without the introduction of the other." It would be difficult, as it is unnecessary, to draw a line between the services of Mr. Miller and Bishop Vincent in the founding of the Chautauqua work. The object of the article in question was an analysis of the character of one of these men. The title was given to the article by the editor and not by the writer; and this explanatory note is written at the earnest request of Bishop Vincent. WILLIAM P. HARPER.

The University of Chicago.

A Case of Coercion

To The Editors of The Outlook:

In your issue of November 14 you say, "We have yet to learn of a single well-authenticated case of coercion." There is a small manufactory in a little hamlet in this county employing eight or ten men. The works were shut down two weeks before election, with notice that they would not be opened again unless McKinley was elected, but in case he was a arge building would be put up and an increased number of men put to work. My informants, who were Republicans, only laughed at the idea that the proprietor had any intention of closing his works or of increasing them in the near future; it was simply done to influence the votes of these men by inciting their fears. If this was not coercion or intimidation, what name would The Outlook apply to it? This is but a small sample of what has been done all over the country by closing factories, and the publication of large orders having been received to be canceled if Bryan was elected. Some of these may have been honest, and may have just expressed the fears of the manufacturers, but a great many were evidently merely for political effect. It is easy for men in good circumstances to say that "the American workingman is too intelligent and courageous to be influenced in this way," but I know personally of many men with families, who are honest, frugal, and industrious, and of fair average intelligence, who have been brought by the long continuance of unsteady employment so near penury that the loss of even two weeks' wages means hunger and cold to their families or the incurring of debts they may be unable to pay, or charity. Is it any wonder that, with these men, their fears may be brought to overcome their judgment? I think this has been largely the cause of the great Republican majorities.

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[1] See editorial in this issue.

ONE WHO VOTED FOR BRYAN.

Whitewater, Wis.

That there may have been other cases in which coercion was resorted to we do not deny; but this is the only definite case which has been brought to our knowledge. We do not believe that the giving of orders conditioned on McKinley's election was generally for political effect; this was due to a real fear, whether well or ill founded, that Mr. Bryan's election would produce such commercial disaster, or at least would lead to such uncertainties in business, that enlargement of orders would not be safe.

Notes and Queries

I want to spend about fifty dollars on books which will prove helpful to me in my sermon work, such as the best modern sermons, essays, speeches, etc. Will you kindly tell me what, in your judgment, are the best books for me to purchase, and oblige,

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It is always difficult to recommend books not on technical topics, where expert knowledge is the desideratum, because what inspires one is dull to another. From the following catalogue our correspondent can make a selection of valuable books, though we advise him not to spend the whole fifty dollars in one purchase. Buy a few books at a time: Sermons by Bushnell, Brooks, Martineau, Munger, Watson; Wendell Phillips's Speeches; Emerson's Essays; Van Dyke, "Gospel for an Age of Doubt;" H. W. Beecher, "Lectures on Preaching;" Dr. Watson, "Lectures on Preaching;" Phillips Brooks, "Lectures on Preaching;" Storrs, "Divine Origin of Christianity;" Brace, "Gesta Christi;" Caird, "Evolution of Religion;" Stanley, "Christian Institutions;" Fremantle, "World the Subject of Redemption;" James, "Psychology;" Halleck, "Education of the Central Nervous System;" Sayce, "Higher Criticism and the Verdict of the Monuments;" W. R. Smith, "Prophets of Israel;" Le Conte, "Evolution in Relation to Religious Thought;" Matheson, "The Psalmist and the Scientist," "The Spiritual Development of St. Paul;" Harris, "Moral Evolution;" Abbott, "The Evolution of Christianity," "Christianity and Social Problems;" Gordon, "The Christ of To-Day;" Gladden, "Ruling Ideas of the Present Age;" Hodges, "Faith and Social Service;" Harris, "Moral Evolution;" Bradford, "Heredity and Christian Problems;" Horder, W. G., "The Poet's Bible;" Palgrave, "Treasury of Sacred Song;" Whiton "Gloria Patri;" George Adam Smith, "Isaiah;" Storrs, "Preaching Without Notes."

In a discussion the following question was referred to you: In Atlanta, Ga., and other large cities of the South are white teachers, sent from the North to teach the negroes, regarded as intruders and treated with indignity or ostracized? Is the feeling of the South still very bitter against the North on account of the abolition of slavery, and do the Southerners want the negro kept in a state of ignorance?

H. A. G.

White teachers sent from the North are not treated as intruders, nor is the feeling of the South still bitter against the North on account of the abolition of slavery, nor do the Southerners wish the negroes kept in a state of ignorance. If they wished them kept in a state of ignorance, their course would be extraordinary, for they have organized, established, and maintained, in spite of their poverty, an efficient public-school system for their education. It would be difficult to find a minority large enough to count who regret the abolition of slavery, or who would desire to see it re-established. Of course there is prejudice in the South against Northern teachers who are coming thither on a missionary errand, much as there would be prejudice in the North against teachers from any other section, assuming that the Northern cities were missionary grounds and either could not or would not educate their own poor. Two causes have aggravated this prejudice: First, in many instances, a lack of tact on the part of Northern teachers; secondly, a radical difference in the point of view of the Southern and the Northern whites. The Northern teacher affiliates with her pupils, eats at the same table with them, lives under the same roof with them, treats them as equals. The Southerner is probably as hostile now as ever to anything approximating social equality with the negro, and absolutely refuses to live in the same house or sit at the same table with him, or travel in the same cars, or live in the same hotel, or go to the same church, or attend the same school, under any conditions which imply social equality. The reasons for this, so far as there are any, we do not here consider, but the same objections to social equality are often manifested in the North.

I notice that in your Notes and Queries for November 7 it is stated that down to the time of Jerome, who died in 420, the presbyters of Alexandria enthroned their own bishop, without any other ceremony of ordination. This is an error. Jerome says that this custom prevailed down to the episcopate of Dionysius, which ended 265. The usage, then, at Jerome's death, had been extinct for 155 years. In his time presbyterial ordination, in every form, had become obsolete, "for," says he, "what can a bishop do which a presbyter cannot also do, *except ordain?*" Your argument is good if Jerome's report is correct, but it protracts the earlier order a century and a half too long.

C. C. S.

We accept correction as to the expiry of the Alexandrian custom, but there is no reason to doubt the correctness of Jerome's report. That the earlier, and what Romanists and Anglicans would now regard as loose, notions of ordination continued into the fifth century, Dr. Hatch shows by quoting the enactment of a Gallican council that irregular ordinations should be held invalid unless objections were settled by arrangement.

1. Please comment on Hebrews iv., 15. (How could a sinless one sympathize with a sinner? Never have I seen anything satisfying on this.) 2. How can one be sure he is doing the right work?

G. W.

1. Compare chapter v., 7–10. Sympathy with him who is to be saved is an essential qualification of him who saves. All sympathy with another depends on the imagination, which puts yourself in his place. One who has been tempted but has not fallen can sympathize thus with the tempted one who has fallen; can imagine his distress; can, as we say, "realize" his condition. The passages referred to show that this is true of Christ, and commends him to those that seek a sympathizing Saviour. 2. When one is sure that he has done his best to find his proper work, he may be sure that the work he has found is, at least for the time being, the proper work for him.

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If "A. M. S." will write to Madame Delacroix, 16 Rue Augustin Normand, Le Havre, France, he or she may possibly obtain the desired information Her husband had a brother who was an artist, and may be the one referred to.

F. E. G.

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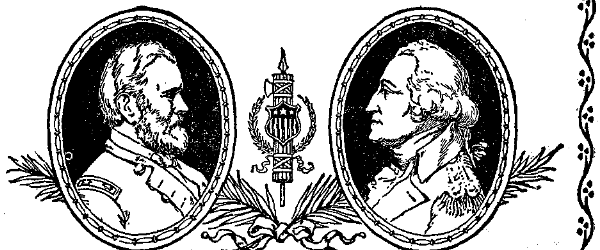

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A Great Day at Hampton

From a Special Correspondent

On Thursday afternoon of last week the new Trade School Building at Hampton Institute was dedicated with very interesting exercises. The Church Congress, which was in session at Norfolk, came over as a body and was taken to Hampton Institute, where the new trade school was dedicated. Bishop Randolph opened the services in the chapel with prayer. Professor Frissell received the guests with great courtesy, and after a brief explanation of the uses to which the sixty buildings at Hampton were put in the education of nearly one thousand students who are gathered there, introduced several of their former students, to whose account of their work in the far South and distant West the audience listened with deep interest. Dr. Frissell said that Hampton had sent out about one thousand graduates and as many undergraduates, who were working as teachers, mechanics, cultivators, and leaders in civilization among their people.

Mr. Mabie, following the graduates who had spoken, said that surely no institution was less in need of outside voices, but he would express the mission of Hampton in just one word. It had translated education into emancipation; it had emancipated two races out of weakness, and had by education brought them into manhood and power. Character and education are destiny, and carry with them the whole fate of man, and the tragedy of life is become the tragedy, not of the bad, but of the half-trained man, the man whose will is right but who is not able to hold in his hand the advantage which should be his. After a brilliant review of the power of Germany evidenced in its thinking bayonet, its commercial grasp, its literary power, all the result of scientific training, the speaker concluded by a noble tribute to General Armstrong, and to an institution which honors labor by teaching the nobility of manual training, an institution which, through industrial work, thoroughly done, had accomplished the emancipation of two races and showed another the true path to freedom and to manhood.

Taking Bishop Potter's place, Dr. Huntington, of Grace Church, said that it was not always wise or easy to follow bishops. It was not the first time he had followed Bishop Potter, and a Southern bishop had misled him by saying that he was to come to Hampton to dedicate a monument to General Armstrong. He had thought to see a statue, and he found a city. General Armstrong stood first in the rank of American founders, and had left here a civitas whose founder had achieved all that the greatest American could have desired—a well-rounded education, one of heart and head and hand. Why, he asked, does our civil power undertake only one of these? A trade-school puts into the hand a tool, and the tool in the trained hand makes all the difference in the world between civilization and barbarism. We have spoken of German soldiers, but match these with a million men with the implements of democracy in their hands, and which is worth most to a nation? Speaking of the public schools, Dr. Huntington said that because Christians cannot agree as to how it is to be done, the heart is left untrained as well as the hand. Commending the free trade-schools of New York, the speaker said that Colonel Auchmuty stood side by side with General Armstrong. The former could not bear to see American lads loafing on the corners because they are not allowed to learn trades. Unless we have free trades no free trade is possible. Hampton, with other trade-schools, opened new doors into American life. The ideal and the real had been discussed in the Congress. General Armstrong had seen the heavenly vision and had realized it in fact. Heavenly visions have their mandatory side, and there is something in each ideal to which we may not be disobedient, something which done may make real the brightest dream that can visit the child of God.

One of the buildings of the new trade-schools was dedicated with appropriate exercises, presided over by Dr. McVickar, at which Mr. Booker T. Washington was the speaker.

The students sang plantation songs, and in the soft evening glow the boat which carried the visitors back to Norfolk swept into the stream to the romantic sound of their

"Swing low, sweet chariot."

W.

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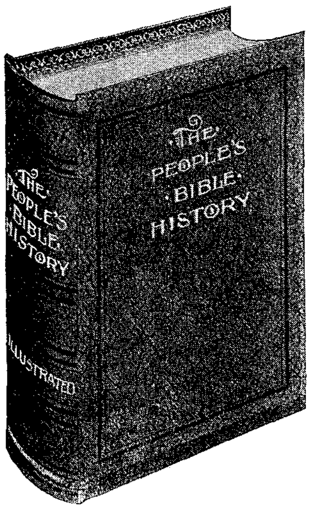

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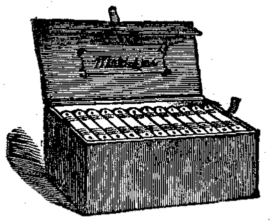

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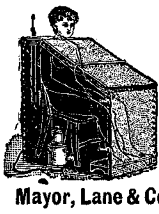

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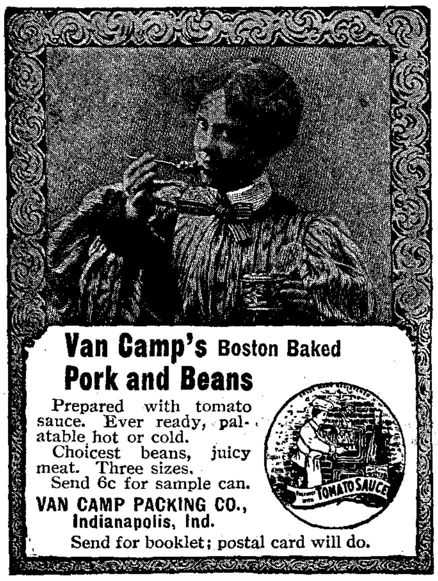
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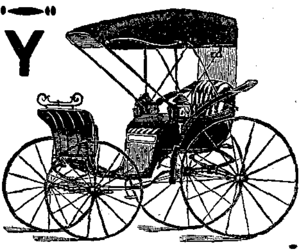
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About People

—Our attention is called to the illustration of heredity by the Harvard senior class elections. The Class Poet is the son of Mr. Joseph H. Choate, and the Ivy Orator the son of Mr. Carl Schurz.

—The Governor-elect of Wisconsin, Major Edward Schofield, is the son of a Pennsylvania farmer. At the age of fourteen he became a printer's "devil" in a country newspaper office, later becoming a typesetter. He served through the war with great gallantry. He is now one of the most successful lumbermen of the Northwest.

—It is announced that Miss Mary French Field, the daughter of the late Eugene Field, will deliver a series of readings in New York City. The sudden death of Mr. Field has placed upon his daughter the responsibilities of a breadwinner. Some of her father's poems were taught to the daughter as recitations before they were written out for the public.

—The late Archbishop of Canterbury was an excellent equestrian. He seldom allowed a day to pass without a smart canter around Hyde Park. He never used either whip or spur. A mare, called Serena, was his favorite mount. The Archbishop paid $3,000 for her, and he taught her many tricks which he was fond of showing off to his friends. As soon as she saw the Archbishop waiting, she would trot entirely alone from the stables to the entrance of Lambeth College. Before the prelate mounted she would invariably nose all around his pockets in search of sugar. Dr. Benson was not the only bishop famous as a rider. The present Archbishop of Canterbury is a conspicuous figure in Rotten Row, and the late Bishop Wilberforce was killed while cantering over the Epsom downs.

—We learn from the "Westminster Gazette" that the new Archbishop of Canterbury, Dr. Temple, long Bishop of London, after coming out of the House of Lords one evening, hired a cab and was driven home to Fulham. He tendered the cabman the exact fare, two shillings. The cabman, hoping the Bishop would prove a good "fare," expostulated with his Lordship and asked for another shilling. The Bishop, however, firmly refused to be drawn. Thereupon cabby became abusive, and as a Parthian shot to his Lordship, who had turned on his heels to enter the palace, said: "You call yourself the head of St. Paul's Cathedral! D'ye think St. Paul, if he were alive and were living here with ten thousand a year, would try and 'do' a poor cabby by giving him only two shillings for a drive from Westminster to Fulham?" "No," said Dr. Temple; "if St. Paul were alive he would live at Lambeth Palace, where the fare from Westminster is only a shilling." Cabby collapsed.

—Regarding the kindness of heart of the late George W. Childs, the Washington "Post" tells the following story. Mr. Childs was leaving the "Ledger" office one night very late when he heard an alarm of fire, and an old man came running down the stairs. Mr. Childs asked him his business. "I'm going to report that fire," said the old man. "How long have you been a reporter on this paper?" asked Mr. Childs. "Fourteen years," said the old man. "Well," said Mr. Childs, "you go back to the city editor and tell him I say to send somebody who is younger." The old man obeyed. He was told afterward that he need not report for duty again. Mr. Childs had pensioned him. A year or so after that the man who told me the story happened to enter Mr. Childs's office just as the pensioner was leaving. The great editor was laughing. The pensioner, he said, had come in with a great deal of worry on his mind to ask a serious question. "Don't you get your money regularly?" asked Mr. Childs. "Oh, yes," answered the man, "but it has worried me a lot lately, sir; it has worried me a lot to know what's going to become of me when you die."

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CONSUMPTION

The Business World

The Financial Week The most important circumstance in the financial world last week was the report of bank clearings, a report almost as gratifying as the phenomenal one of the week before. The increase throughout the United States was nearly 4 per cent. more than the great total of the previous week, about one-tenth more than in the corresponding week of 1895, one-fifth more than the same week of November, 1894, over one-fourth more than in 1893, and one-tenth more than in 1892. The continued flow of money into the banks helped last week's loan market, and money both on call and on time gradually grew easier. For the week the average rate for call money was about 3½ per cent., and time-loans are now quoted at 4 per cent. for thirty to ninety days. Commercial paper may be had on the basis of 4 1-5 to 5 per cent. for double names, ninety days to four months. Last week's statement of the New York City banks showed a gain in surplus reserve approximating $6,000,000, with over $4,000,000 specie and $7,000,000 legal tenders gained. Deposits had been increased by $22,000,000; loans by $9,500,000. The Bank of England's minimum rate of discount remains unchanged at 4 per cent. The foreign exchange market was characterized by a decline during the early days of the week followed by an advance, leaving rates practically unchanged. The continued firmness of foreign exchange has occasioned some questioning. The ante-election hoarding of gold caused a premium which stimulated imports of the metal to a point in excess of trade requirements. It was supposed that as soon as the election was over the return of gold which London fully expected and counted on would take place. That return has not taken place, and the foreign exchange market has grown stronger, if anything. The reason for the non-return of gold is, of course, the continuance of foreign commerce in our favor. The net gold reserve of the United States Treasury has now reached the sum of $126,000,000, and the stock of gold coin and gold bullion held has attained a larger total than has been held at any time since May, 1892. Last week's stock and bond market was characterized by inactivity. Total sales amounted to hardly two-thirds of the previous week's statement. The general list of prices is lower. Government bonds, however, are ¼ to ½ of 1 per cent. higher.

The Commercial Week According to the record kept by the "Journal of Commerce" there have been since election 383 resumptions of industries, while 291 establishments have increased their force. This has had a natural influence upon trade, but there has not been such a great boom in business as was predicted by some. It is to be hoped that present indications point to a steady, if slow, increase in both volume and prices. Last week saw the demand for commodities somewhat checked—in part by rumors of prospective tariff revision—and there were lower prices for wheat, corn, oats, cotton, sugar, petroleum, and coffee. Iron and steel remained practically unchanged, but the pool formed during the week may have some influence on rates. There were higher prices for flour, lumber, wool, and tobacco. Exports of wheat were not so large as those of the previous week. At San Francisco last week the British steamer Etrickdale was chartered to load wheat for Sydney, Australia. She will carry 5,000 tons. This is the first steamer in the history of the port of San Francisco to load a full cargo of wheat for Australia. One firm has now arranged for two cargoes of wheat by sailing-vessels for Australia. Wheat is also going from San Francisco to South Africa. According to "Bradstreet's," there were 308 business failures last week throughout the country, being 50 more than in the week previous, but 15 fewer than in the corresponding week one year ago, 13 more than in the like week in 1894, but 50 less than in the third week of November, 1893. As we go to press a telegram from Amsterdam, N. Y., gives the following interesting item:

> Owing to the carpet market being overloaded, the Sanford carpet mills in this city will shut down on Wednesday night. The firm does not say for how long a time the mills will remain closed, but probably until January 4. About two thousand hands are employed in the mills.

Secretary Morton's Report The annual report of the Secretary of Agriculture informs us that there will have been covered back into the Treasury since March, 1893, over $2,000,000. Mr. Morton attributes this great economy, effected without any loss of efficiency, to the improvement in the personnel of the force under civil service rules. The Secretary urges the extension of Government inspection to all animals intended for food, whether for consumption in the United States or abroad, and he maintains that the cost of this inspection should be paid by the packers. It is of interest to know that the total consumption of meat in Great Britain for last year was 1,100,000 tons. Three-quarters of this was produced at home. Of live meat arriving in the United Kingdom during the first half of the present year, the United States supplied three-quarters of the cattle and nearly half of the sheep. Our packers do not participate in the profits of swine-flesh consumption in Great Britain, because they do not cure such meats to suit the British demand; on the other hand, Canadian and Danish packers are increasing their shipments every year. Our bacon averages about two cents a pound below the Continental and Irish bacon, and about three cents below English. A gratifying statement is that the shipment of our horses to England is steadily on the increase. Coming now to the famous controversy over seeds distributed gratuitously by our Government, Mr. Morton states that during the present fiscal year such seeds weighed 230 tons, and occupied 30 mail cars in transit, while the cost of carrying them was over $70,000. Enough seed was sent out gratuitously to plant 115 square miles of garden, and each Congressman received enough to plant 163½ acres.

Farm Mortgages Secretary Morton asserts that the farms of the West and South are not more heavily burdened with mortgages than those of the East and Northeast. He declares that States along the North Atlantic are equally heavily encumbered with farm mortgages, and New Jersey carries a debt of this kind greater in proportion to its farm valuations than any State in the Union. Referring to the stress of competition which the American farmer is compelled to endure, Mr. Morton calls attention to nearly 2,000,000 farms of eighty acres each given away by the Government under the Homestead Act of 1866 during the last thirty years, and to the amount donated by the Timber Culture Law, equivalent to over 550,000 more farms of the same size. It is impossible, he says, for farmers in the old States to sell their products profitably in competition with those of the newer States grown upon lands which cost their owners nothing. Referring to the impression that greater rates of interest are charged for money loaned upon farms than for that loaned upon other kinds of real estate, Secretary Morton states that the rate of interest charged upon mortgages upon residential property other than farms averages 84-100 of one per cent. less than the rate of interest charged upon farm loans. In seventeen States the average rate on the latter is less than that demanded on other residential property. In two States the rates are the same upon urban and rural real estate. If the Western farmer pays a higher interest than the Eastern, so also does the Western merchant, common carrier, or manufacturer. Mr. Morton says:

> The farmers of the United States hold 72 out of each 100 farms—occupied by their owners—absolutely free from mortgages or other encumbrances. The debts secured by liens upon lands used for tillage and the production of crops aggregate, after throwing out the mortgage indebtedness of railroads and other corporations, less than one-sixth of the total indebtedness of the citizens of the United States secured upon real estate.
>
> Out of each thousand farms in the United States only 282 are mortgaged, and three-fourths of the money represented by the mortgages upon the 282 farms was for the purchase of those farms or for money borrowed to improve those farms.

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The truck-growers of the South and fruit-growers of California would lose thousands of dollars each year without notifications of frosts; while the plains of Kansas, Nebraska, Indian Territory, and Texas would be strewn with the carcasses of hundreds of cattle were it not for the forecasts of "blizzards" and "northers" sent to the cattlemen sufficiently in advance to enable them to round up their stock in places of shelter. Again, the immense flood-waves that move down our great rivers would probably damage the homes of hundreds of families, as well as merchandise and other movable property stored in cellars and lower floors, were it not for the warnings sent to those whose interests are affected by floods in the river.

The work of the Bureau in connection with that most important industry, farming, is one of its most valuable features. The function of the Bureau with which the farmers are intimately concerned and connected is known as the Climate and Crop Service. In the rural districts and smaller towns of each State the voluntary observers, besides reading thermometers and measuring rainfall each day and forwarding the results to the State headquarters—always a weather bureau station—send at the end of each week during the crop-growing season information as to the condition of the crops in their vicinities, together with statements as to how they compare with the week previous. Each State has from one hundred and fifty to six hundred such reporters making individual statements, and from these reports the directors at the State centers prepare telegrams and send them to the Central Office at Washington. From these different telegraphic reports a general summary of crop conditions throughout the country is made and disseminated by bulletin and by the press to those most interested. Farmers, dealers, shippers, and boards of trade are directly and pecuniarily benefited by the information thus conveyed.—*Willis L. Moore, Chief of the U.S. Weather Bureau, in the Home Magazine.*

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Bits of Fun

"There is always room at the top." "So I have noticed when staying at a hotel."—*Town Topics.*

"I may not be very wealthy, but I can afford my own carriage and pair," said the fond father, as he wheeled his twins along the sidewalk.—*Yale Record.*

An Aberdonian who, making a morning call, was asked if he "wud tak' a dram," soberly declined. "'Twas too airly the day," he said; "besides, I've had a gill already."—*Town and Country Journal.*

"Of course," the King of Dahomey was at pains to further explain, "the Amazons are peculiar. Yes, the other day they stopped fighting right in the midst of a battle, because they had read somewhere that long engagements are no longer the rule."—*Pearson's Weekly.*

A pupil teacher from the board school at H., under examination in religious knowledge, was asked: "Can you explain the apparent discrepancies between Saint Stephen's speech and the Old Testament history?" Pause, puzzled look, then triumphant reply: "He used the Revised Version."—*Christian Life.*

It is said that a celebrated London barrister and magistrate, Sergeant Arabin, once told a prisoner before him at the Central Criminal Court that "if there was a clearer case of a man robbing his master, that case was this case." After passing sentence on this man, the sergeant said to him: "I, therefore, give you the opportunity of redeeming a character irredeemably lost!"—*Exchange.*

The latest story of German "thrift" is told at the expense of the proprietor of a circulating library, who charged for the wear and tear suffered by his books at the hands of his patrons. One volume came back to his scrutiny. "See here," he exclaimed, "there is a hole on page nineteen of my beautiful book. And, see here," he went on, turning over the leaf, "there's another on page twenty."—*San Francisco Argonaut.*

English as She is Spoke.—"Gosh!" said the man who was trying to read a newspaper in the trolley-car. "The English language is spoken by 125,000,000 persons." "It's mighty funny it can't be spoken in my family, then," said the man with a lapful of bundles. "My wife talks baby talk, my ten-year-old boy runs to hog Latin, and my eighteen-year-old daughter is devoted to Chimmie Fadden." Then the man with the bundles sighed and looked sadder.—*Cincinnati Enquirer.*

There is a Boston society woman who cannot remember names, neither can her daughter. One day they met a Mrs. Howe, and afterwards the daughter remarked: "Howe invented the sewing-machine, didn't he? Well, just think of machines and we'll be sure to get her name." The two ladies went to a tea a few days afterwards, and Mrs. Howe was there. Up sailed the mother with her sweetest smile, and exclaimed: "My dear Mrs. Singer, how delighted I am to see you again!" Soon afterwards the daughter appeared, and, with equal charm of manner, exclaimed: "My dear Mrs. Willcox, how are you?"—*Springfield Republican.*

A priest who was notorious for his frequent absence from his parish one day called upon Archbishop Ryan to ask for a vacation. His health required it, he said. "Do the physicians say that you need a change of air?" asked the prelate. "They do, your grace." "Then how would it do for you to try the air of your parish for a month or two?" At another time the Archbishop rebuked a priest for wearing a disreputable-looking silk hat. "But I would not give up that hat for twenty new ones," said the priest. "It belonged to my father, who fell in the rising of '48." "Ah," was the Archbishop's retort, "and evidently he fell on the hat."—*Exchange.*

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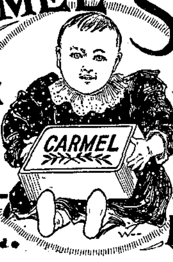

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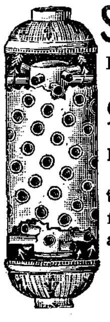

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By Lizette Woodworth Reese

I am Thy grass, O Lord!
  I grow up sweet and tall,
But for a day; beneath Thy sword
  To lie at evenfall.

Yet have I not enough
  In that brief day of mine?
The wind, the bees, the wholesome stuff
  The sun pours out like wine.

Behold, this is my crown:
  Love will not let me be;
Love holds me here; love cuts me down;
  And it is well with me.

Love, love, keep it but so;
  Thy purpose is full plain:
I die, that after I may grow
  As tall, as sweet again.

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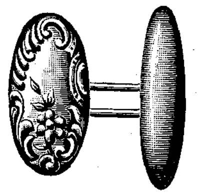

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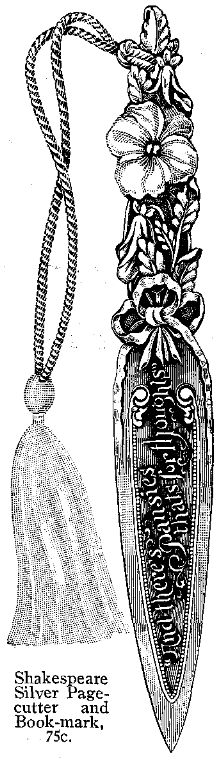

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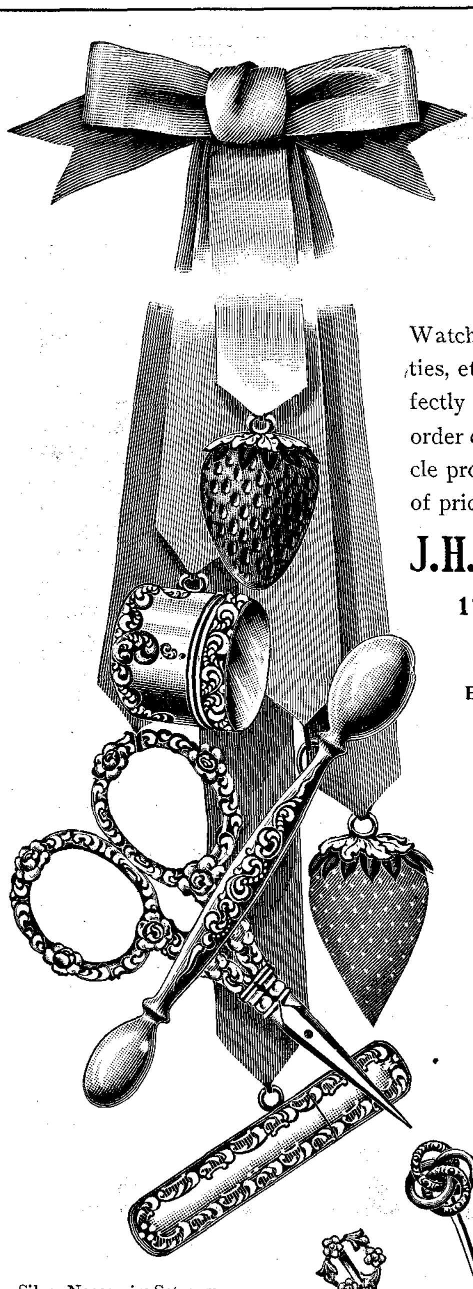

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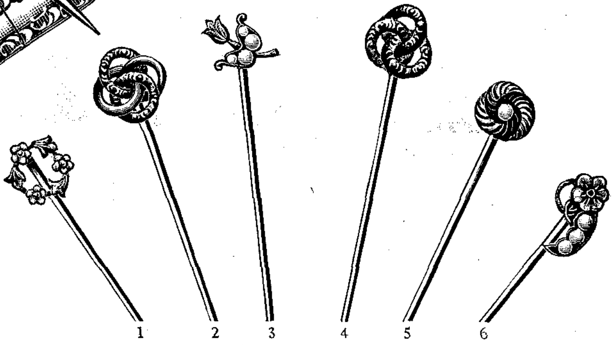

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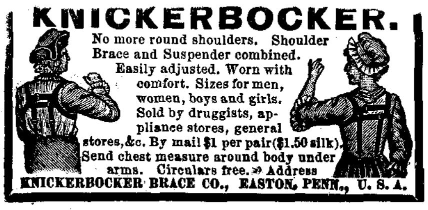

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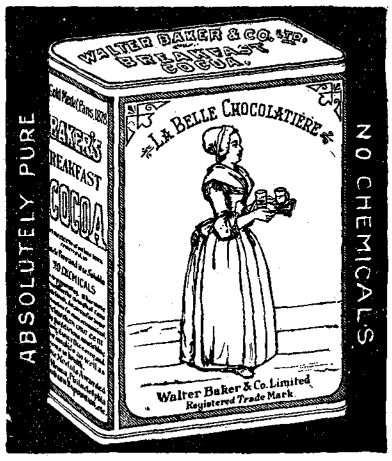

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By Professor J. F. Kemp
School of Mines, Columbia University

As a rule, mining towns are ephemeral. This character is inseparable from the business, because most mines have comparatively short life-periods, when measured in years. A mining enterprise starts with a certain amount of coal or ore, which it is to extract from the ground. When the supply is exhausted there remain but a hole and a quantity of more or less useless machinery. Mining towns, moreover, are usually situated in wild and somewhat inaccessible parts of the country. Their surroundings are commonly mountainous, because areas of violent geological disturbance favor the formation of ore bodies. As a natural result, owners of mines seldom feel any special or permanent interest in the community from which they derive their wealth. They and their families generally reside in some distant city, where opportunities for social or other enjoyment are more abundant. The mines are managed by representatives, and the miners usually have slight intercourse with their real employers.

All this makes it the more gratifying to record in the columns of The Outlook an instance in which the owners of large and exceptionally permanent property have been moved to keep up their interest in their employees and to give freely of their means for the social and educational improvement of the families dependent on the mining operations.

As settlements pushed into the Adirondack wilderness in the early years of the present century, great bodies of iron ore were discovered on the east side, near Lake Champlain. The largest of these, as developments have since shown, are in the village of Mineville, six miles northwest of Port Henry. Ore was noted here as early as 1810, and some small pits were opened during the next forty years. But not until 1849, when the control and management of one large group passed into the hands of the firm, S. H. and J. G. Witherbee, did the local industry really prove serious. From that time on it developed in enormous degree, and especially in the twenty-five years immediately following the war, it reached its high tide of success. From 1,000 to 1,500 men found employment in the various mines, and nearly half a million tons of ore, as a maximum, were annually produced.

In the course of time the two Messrs. Witherbee passed away, and their ownership in the mines descended to their children. About five years ago the immediate heirs, Mr. F. S. Witherbee and Mrs. Black, of New York; Mr. Walter C. Witherbee, of Port Henry; Mrs. Francis, of Brooklyn, and the late Mrs. Wallace C. Foote, of Port Henry, determined to erect a memorial building to the two founders of the original firm. The purpose of the building was to promote the social enjoyment and general welfare of the families which form the community of Mineville. Accordingly, near the mines, and on a site at once convenient and commanding, the Witherbee Memorial Building was erected. From the porch one looks for six miles down the broad valley of Moriah township to Lake Champlain, lying 1,200 feet below. On the lake shore, in full view, are the historic ruins of Fort Frederick, and far beyond, the serrated line of the Green Mountains. South, west, and north, the foothills of the Adirondacks close in about the valley.

As one enters the main doorway of the Memorial Building a spacious corridor meets the eye, from which an assembly hall opens out to the rear. The hall is able to seat four hundred, and is attractive and well adapted for the entertainments that are given in it at intervals. On the right of the entrance is a large and comfortable reading-room, where the daily and weekly papers, the magazines, and technical journals are displayed in great completeness, while in an adjoining room is the nucleus of a library, with a well-selected series of books. Still beyond is a dining-room, and near it, as well as upstairs, are the living-rooms and guest-rooms of the family having the building in charge. Several of the teachers connected with the work of the building likewise have apartments. The library-room is used during the day for the kindergarten, but it cannot contain all the little scholars, and so additional rooms are provided on the floor above. The kindergarten is the especial protégé of Mrs. Walter Witherbee. It is taught by Miss Wilson, of New York, and two assistants. Even with the recent great depression in the iron business, and with the cessation of mining, eighty children were cared for in this department last year, and during the same period a day nursery was added. Once a month the mothers are also entertained, and from time to time Mrs. Walter Witherbee herself meets with them, adding to the regular exercises the greater gift of her sympathy and encouragement.

On the floor below the reading-room and kindergarten a cooking-school is maintained by Mrs. F. S. Witherbee. It is taught and managed by Mrs. R. T. Saville, of Mineville, who prepared for the work by a thorough inspection of similar schools in and around New York. The equipment in china, cutlery, linen, and utensils is excellent. Each class at each session cooks and serves a meal according to a series of menus and receipts, which are distributed daily. Every effort is made to place home-making on the high plane that it should occupy. Last year there were three classes, consisting in all of seventy girls. During the year the oldest class cooked and served a dinner to their patroness and her friends, and, by way of concluding the session, the cooking-school entertained with refreshments three hundred invited guests.

In the rear of the cooking-school two large rooms are devoted to the uses of the primary and high schools of Mineville, the village itself engaging and supporting the teachers. On the same floor are bath-rooms with bath-tubs and shower-baths, reminding one strongly of our better gymnasiums. A pleasant room also contains a billiard-table and a pool-table, which have exerted a strong anti-saloon influence.

In connection with the building a boys' club was organized last year, and was instructed in military drill. A sewing-class of girls meets once a week. Twice a week through the summer refreshments have been served by the young ladies of the building at merely nominal rates, and these have served to bring together the families of the town in a very pleasant social way.

The building is in immediate charge of the Rev. Mr. Bryant, who, with his family, resides in it, and who, by his tactful furtherance of the purposes of the Memorial, contributes in a very vital way to its success. The general oversight of the entire enterprise is in the hands of Mr. Lewis Francis, a grandson of Mr. S. H. Witherbee.

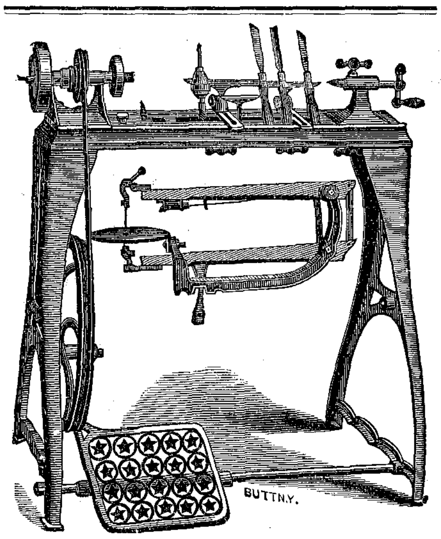
The purpose of the Witherbee Memorial was to bring within the reach of the people employed in the mines, and of their families, means of social and intellectual enjoyment not otherwise available. It really is a club-house and philanthropic center. It is entirely free in all its departments to all who will properly use it, and it is worthy of the cordial good wishes of all who feel interested in the general advancement of their fellows. So far as it can it refutes the oft-made charge that employers care naught for the welfare of their employees, and it furnishes an example deserving of imitation by many mine-owners and manufacturers.

The Overhead Check

In a valuable article "A Lover of Horses" enumerates the cruelties heaped upon the horse, and adds: "But all these things put together do not hurt like the check-rein; that portion of the spine in the neck (constantly irritated by the check) is, in a horse as in a man, very sensitive. If a man's neck be forced into any constrained position and held there, the keenest suffering quickly follows. If a horse's head be fastened down a foot below its natural place, he will suffer, but not a tenth part as much as if fastened a foot above it. The great strain is felt at the top of the neck, and another common effect of the check is stiff shoulders and weak knees." He tells us that for years he has observed in New York City that car and omnibus horses, although hard-worked and on hardest pavements, very rarely become stiff forward, because their heads are free, while even in the country livery horses wearing tight check-reins are almost sure to become stiff.—*New York Tribune.*

Women and Political Education

The Women's Auxiliary of the Civil Service Reform Association and the League for Political Education announce a series of addresses on Civil Service Reform, to be given at the Berkeley Lyceum Theater, 23 West Forty-fourth Street, on successive Wednesday afternoons, from November 11 to December 30, inclusive, at 4:30 P.M. Admission to each meeting, twenty-five cents.



If you cannot get a Bicycle, you can get a Scroll Saws which is better. The one means pleasure, the other business. The one a continuous outgo, the other a continuous income. The Bicycle sends the boy abroad, the Saw keeps him at home. They are both alike good exercise. If a boy wants a Scroll Saw, it is a sign that he can use it to advantage. We have the names of many thousands who have turned these saws to great profit during the past fifteen years. Give an ingenious boy the tools and he will see to all the rest. We sell the best foot-power saw (called the No. 1 Rogers) with Drilling attachment, Blower, Tools, and Designs, for $3.50. The Goodell Lathe, as seen in the above cut, costs $12, with Scroll Saw Attachment, and all necessary tools and designs. We are now the headquarters for all things in the scroll-sawing line, including Foot and Hand Machines, Star Saw Blades, Designs of every kind, Wood, Clock Movements, etc., etc. Send money for what you want, or buy from hardware dealers.

Circulars with full particulars sent to any address on receipt of a two-cent postage stamp.

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93 Reade Street, New York

NOW READY

The Christmas Scribner

9 SHORT STORIES

Richard Harding Davis writes of an incident in connection with the Jameson raid. **Kenneth Grahame,** whose stories of childhood have delighted a host of readers, gives us a "circus" story with very original illustrations by Oliver Herford, printed in colors. Other stories by **J. F. Stimson** (J. S. of Dale), **T. R. Sullivan, Clinton Ross, W. H. Shelton, James Barnes, Mrs. Schuyler Van Rensselaer,** and **Nathaniel Stevenson.**

The leading article is a most appreciative account of the work of

SIR JOHN MILLAIS

late President of the Royal Academy, with many beautiful illustrations.

THREE ILLUSTRATED POEMS

are notable features of the number. The illustrations are by **The Misses Cowles, Will H. Low,** and **Henry McCarter.**

Special Cover Design printed in gold and colors.

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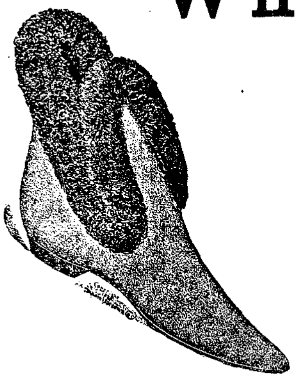
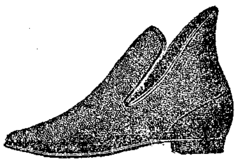
Winter Foot Comfort

For Everybody



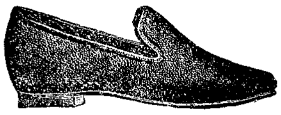
No. 356.
Women's Fur-Trimmed Romeo
Made of Dolge Felt. Colors—drab, red, and black. Price, $2.50.

is offered in the 50 odd styles for Men, Women and Children in All-Felt and Felt-and-Leather Combination of the celebrated



No. 241
Men's Romeo
Made of black Dolge Felt, seamless, with leather sole and heel. All sizes. Price, $2.25

Alfred Dolge Felt Slippers and Shoes



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Men's Slipper
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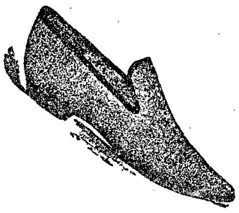


No. 151
Women's Slipper
In red and black. Price, $1.50. Sent by mail, prepaid.

Orders filled promptly by mail, prepaid, but—

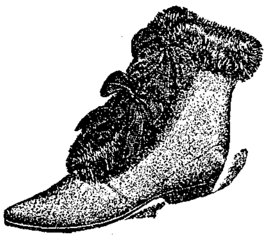
GUARANTEED GOOD Alfred Dolge's Felt Slippers & Shoes BY THIS TRADE MARK

Christmas Orders should reach us early

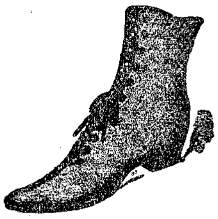
Felt is for many reasons the only suitable foot covering for winter. This fact and its explanation are fully given in

"On a Felt Footing"

an illustrated booklet, which we send free. This season a number of the styles of the Alfred Dolge Felt Goods add to their known comfort and warmth a shapeliness and style which make them especially suited for



No. 722
"Mother's Comfort"
Made of Dolge Felt, fur-trimmed, so ft, warm noiseless. *Price*, $2.50.

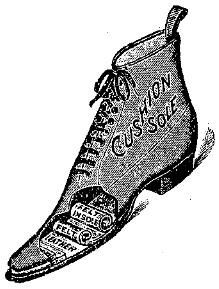


No. 351
Women's Felt Lace Shoe
with leather sole and heel, a very popular shoe. Price, $2.25.

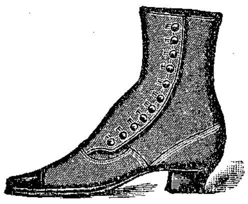
Christmas Gifts

the Women's and the Men's Romeos being especially suited for this purpose.

Concerning shoes, those who have worn them say that in every way the Dolge Cushion Sole Shoes for Women and Men are the finest articles of their kind obtainable.



No. 910
Men's Storm-Proof Cushion Sole Lace Shoe
A fine calf-skin shoe wool, lined with triple felt innersole. Price, $6.00.



No. 1065
Women's Cushion Sole Shoe
A charming, smart-looking walking-boot, leather, wool lined, with felt innersoles. Price, $5.00.

DANIEL GREEN & CO.,
Nos. 119 & 121 West 23d Street, New York City.

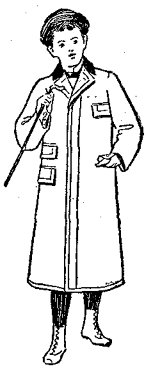
Good Deeds

The will of Mrs. Maria Louisa Vanderbilt, the widow of the late William H. Vanderbilt, contains a notable bequest—that of $250,000 to St. Bartholomew's Church, New York City, the money to be used especially in the mission of that church in East Forty-second Street, which Mrs. Vanderbilt had annually and liberally supported. The main building was erected as a gift from her and from her son Cornelius.

The King of Italy does not always get the credit for his good deeds, but all Italy has lately been ringing with his praises. In his own name and in that of the Queen, the King placed at the disposal of a commission to distribute among the families of the dead and wounded in the African war the sum of 400,000 lire ($80,000). In addition to this, the King has given $20,000 to the Red Cross Society.

The late John Maxson Brown, of Manasquan, N. J., who has just died in his eighty-ninth year, had saved hundreds of persons from drowning. Most of this splendid work was done at times when there was no life-saving station on the New Jersey coast. Our older readers may remember the terrible wreckings of the New Eva, the Cornelius Grinnell, the Catherine Jackson, the New York, and other ships on that coast. Mr. Brown's house near Manasquan had become a pilgrimage place, and he was often visited by those whom he had saved.

According to a dispatch from Washington last week King Oscar of Sweden has done a gracious act in memory of Mr. and Mrs. Daniel D. Youmans, of New York City, who were killed while driving along a mountain road near Bergen, Norway. The State Department has received photographs and a description of the monument erected on the spot from the United States Consul at Bergen. The monument is a roughly hewn shaft resting upon a massive base, with a Norwegian inscription, which, translated, is: "Mr. and Mrs. Daniel D. Youmans, of New York. Met their death here by an accident on the 4th of July, 1896. God's grace be with them." On the reverse side is: "Oscar the Second erected this memorial."



Over-coats

For Men and Boys

These coats are made in the height of fashion. The material is blue Kersey, the finish is excellent, the fit perfect and the quality is unsurpassed at much higher prices. Boys' sizes, 6 to 18 years, only

$5.50.

Men's sizes, only

$7.50.

The color is fast—will not fade. No merchant tailor could possibly make such coats to order for less than double the prices.

Money refunded, if desired.

Illustrated catalogue of clothing mailed to any address upon request.

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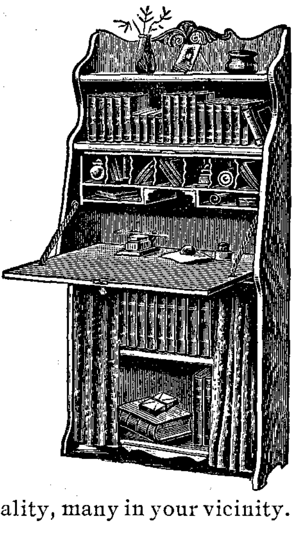
. . . TAKE A COMBINATION BOX OF THE . . .

LARKIN SOAPS **On Thirty Days Trial. From Factory to Family.**

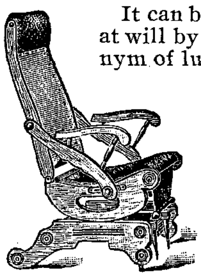
And get a "Chautauqua" Desk Free. ***Most Popular Ever Made.***



Number in use exceeds any other one article of furniture. Has gladdened half a million hearts. **Solid Oak** throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 in. deep. Drop leaf closes and locks. A brass rod for curtain.

. . . OR A . . .

"Chautauqua" Rocker and Reclining Chair



It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully-grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed. Our soaps are sold entirely on their merits with a guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

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10 BARS WHITE WOOLEN SOAP . . . . A perfect soap for flannels.	.70	**1-4 DOZ. SULPHUR SOAP**	.30
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20	**1 BOTTLE, 1 OZ., MODJESKA PERFUME** . Delicate, refined, popular, lasting.	.30
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From the *Northwestern Christian Advocate:* For the Soaps manufactured by the Larkin Soap Mfg. Co. we have heard many expressions of satisfaction and commendation. Knowing what we do we recommend the Company with confidence.

ALL THE YEAR

we have been urging **Asthma and Hay Fever Sufferers** to begin the constitutional treatment that brings not only relief, but a **Cure that Stays.** Hundreds have done so, and here's a letter from one of them:

DEAR DOCTOR HAYES: BREWSTER, N. Y., SEPT. 14, 1896.

I am satisfied your treatment has been very helpful and beyond my expectations. The catarrhal symptoms have been much lighter and not of as long duration, and as for Asthma, the effect of the medicines is **marvellous.** To go to bed and sleep all night is for me, at this season of the year, something I have not been able to do for 30 years. Now I sleep all night and in the morning I am free from the cough that is so weakening and depressing. When I compare myself with others about here who have Hay-Fever and are not taking your treatment, I am away ahead of them. Perhaps I am too enthusiastic, but when one has had this terrible disease for over 30 years as I have, and had given up all hope of a cure, how can one help being enthused. I have one regret—having known of your treatment so long that I should be so incredulous as not to be willing to try it till this year. Yours truly BENJ. D. EVERETT.

ASTHMA SUFFERERS

write at once for particulars and escape your winter of distress. Hay Fever sufferers make a note of this and write in the spring, or **now.** Two thousand other references if you ask for them. Address
DR. HAYES, Buffalo, N.Y.

FOREIGN WINTER RESORTS SEASON OF 1897

The Recreation Department is now ready to furnish for the season of 1897 information and printed matter describing any of the Foreign Winter Resorts to OUTLOOK readers planning to spend the winter traveling abroad. This includes all foreign countries; the resorts of the Mediterrranean and the Islands of the Atlantic and Pacific, as well as the Holy Land, India, Egypt, Africa, Japan, China, etc. We are glad to furnish *without charge* information pertaining to routes of travel in and places at which to stay in these foreign winter resorts to any reader of THE OUTLOOK writing and stating what the proposed trip is to be. As the information is gathered at great expense by The Outlook Company, we are pleased to have these facilities freely used by intending travelers. Do not hesitate to write, addressing THE RECREATION DEPARTMENT OF THE OUTLOOK COMPANY, 13 Astor Place, New York.

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Three tours to California and the Pacific Coast will leave New York and Philadelphia January 27, February 24, and March 27, 1897. Five weeks in California on the first tour, and four weeks on the second. Passengers on the third tour will return on regular trains within nine months. Stop will be made at New Orleans for Mardi-Gras festivities on the second tour.

FLORIDA

Jacksonville tours, allowing two weeks in Florida, will leave New York and Philadelphia January 26, February 9 and 23, and March 9, 1897. Rate, covering expenses en route in both directions, $50 from New York, and $48 from Philadelphia.

WASHINGTON

Tours, each covering a period of three days, will leave New York and Philadelphia December 29, 1896, January 21, February 11, March 11, April 1 and 22, and May 13, 1897. Rates, including transportation and two days' accommodation at the best Washington hotels, $14.50 from New York, and $11.50 from Philadelphia.

OLD POINT COMFORT TOURS

returning direct, or via

RICHMOND AND WASHINGTON

will leave New York and Philadelphia December 26, 1896, January 28, February 20, March 18, and April 15, 1897.

For detailed itineraries and other information apply at ticket agencies or address Geo. W. Boyd, Asst. Gen'l Pass. Agent, Broad Street Station, Philadelphia.

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The New York Central management evidently proceeds on the theory that the more care there is taken of a traveler, the more he will travel—witness its "Limited" trains, block signals, free attendants, and the comfort and luxury surrounding one from beginning to end of a journey on "America's Greatest Railroad."

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Our first party this season leaves New York on January 5th, by Hamburg American Express Steamship "COLUMBIA" to Alexandria direct, extension Nile Tour to First Cataract; first-class throughout.

ALL EXPENSES INCLUDED $525 AND UPWARDS

Later departures February 13th, March 6th.

Special **BIBLE STUDENTS' PILGRIMAGE**

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HIGH STREET.—The only First-class Hotels in Melrose, both overlooking the ruins, and only two minutes' walk from Railway Station. *Hotel 'Buses attend all Trains.* G. HAMILTON, Proprietor.

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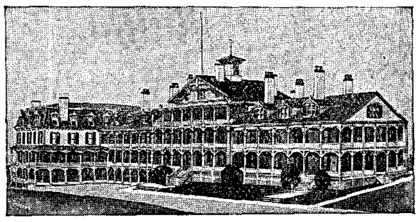

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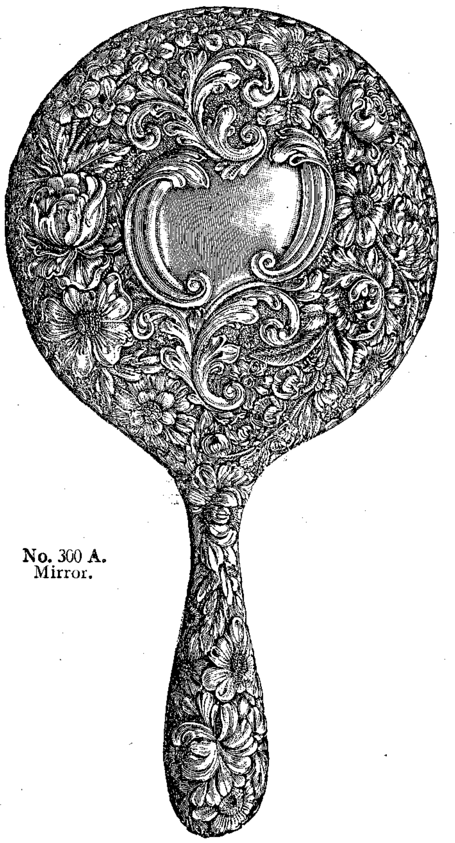

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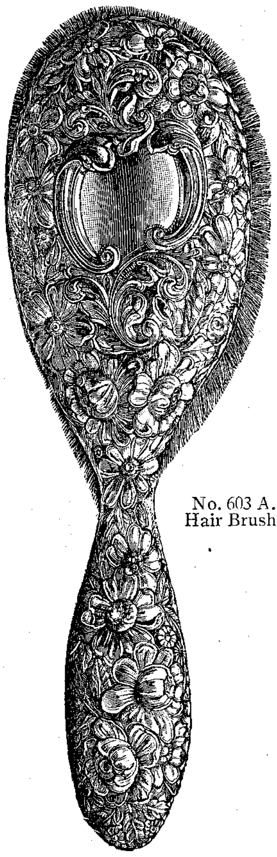

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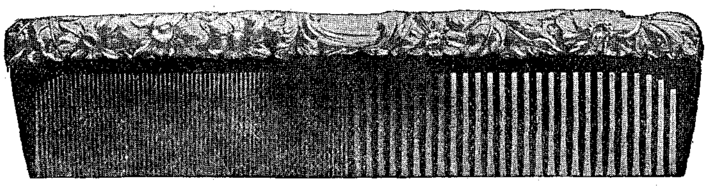

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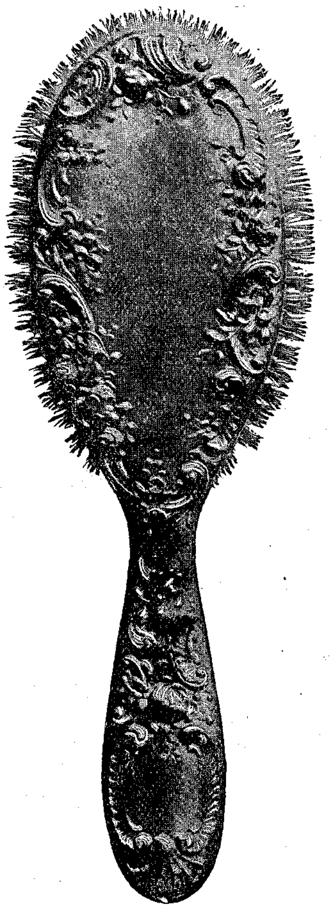

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A Merry Christmas

Says the GRAMOPHONE

THESE people are certainly enjoying themselves, and no wonder, for they are listening to one of the most varied entertainments ever given in a private parlor. They were first, as you will perceive by the accompanying programme, entertained by a piano solo, which was rendered by a very well-known artist. They then listened to a popular and patriotic song, sung by the very renowned George J. Gaskin. The next selection was a banjo solo, and after that a song by the baritone, J. W. Myers, "Starlight, Starbright;" then was introduced a recitation, "The Imitation of a Street Fakir." This was followed by a male quartette. Then came the very popular and famous Billy Golden with his plantation song, "Bye, Bye, Ma Honey;" following that a cornet duet, and then the French national song, "La Marseillaise," by Signor F. A. Giannini.

We have introduced in this advertisement the whole programme as rendered at this evening's "Home Entertainment;" each selection was a reproduction of the original. You listen to the quality and strains of the cornet; you absolutely hear the picking of the banjo, while the quartette singing and the solo singing are the natural reproductions of the real artists.

So true to life are these reproductions that if you were to come into the Hall and see the people gathered together and yet not know that the evening's entertainment was given by a reproducing or, as it is perhaps better known, a talking machine, you would really never know it unless you had a chance to enter the room.

This special talking machine, the BERLINER GRAMOPHONE, is the newest and the Best. Its results are better than those of the regular $100 talking machines. We have made this result possible because of the discovery of a new way to record sound. It is recorded upon a flat disc and finally placed upon hard rubber, which makes it indestructible, very easy to handle, and, for the first time, thoroughly adapted for family use. These discs cost 60 cents singly, or $6 per dozen, and, as the variety is almost unlimited, you can have a never-failing source of pleasure and entertainment. Great men and great artists will be recorded, and you will thus be able to hear, in your own home, people of national and international reputation.

There is no musical instrument that the Gramophone does not reproduce. This spring motor machine, which runs by clockwork, we sell for $25, express prepaid to any point east of the Rocky Mountains. To points beyond we allow Denver express rates. Two records are included with each machine.

We Guarantee PERFECT SATISFACTION, and will return your money, less express charges, if it is not satisfactory. It winds easily, turns three records without rewinding, weighs only fifteen pounds, and has the great advantage of being always ready for use, because its power is within itself.

We have two other styles for $10 and $15; the $10 machine is run by hand, and is furnished with ear tubes for two people to hear. The $15 machine is also run by hand, but is supplied with a governor, so that the speed is regulated, and after it is turned as fast as necessary cannot be turned any faster. This makes the hand machine sure to give you a good reproduction, even in the hands of a novice. These two styles—the $10 and $15 machines—sent prepaid, as above indicated, upon receipt of price. All equipment necessary accompanies each machine. SEND FOR CATALOGUE.

Send Money by Registered Letter, Post-office Order, or New York Draft to

PROGRAMME

HOME ENTERTAINMENT

Part First

1. **PIANO SOLO - Princess Bonnie Waltz**
2. **SONG—Tenor Solo - Tramp, Tramp, Tramp**
   By Geo. J. Gaskin
3. **BANJO SOLO - - Titus March**
4. **SONG—Baritone Solo - Starlight, Starbright**
   By J. W. Myers
5. **RECITATION, Imitation of a Street Fakir**
   By Geo. Graham
6. **MALE QUARTETTE—Medley, Mary Ann**
7. **SONG—Plantation Shout, Bye, Bye, Ma Honey**
   By Billy Golden
8. **CORNET DUET, - Short and Sweet**
9. **SONG, - - - La Marseillaise**
   By Signor Giannini

Part Second

10. **BANJO SOLO, - Medley of Jigs and Reels**
11. **SONG—Tenor Solo, - Down in Poverty Row**
    By Geo. J. Gaskin
12. **MALE QUARTETTE—Negro Shout, Blind Tom**
13. **RECITATION—Poem by Eugene Field, Departure**
14. **DRUM AND FIFE (Descriptive) Spirit of '76**
15. **SONG—Baritone Solo, I Want Yer, Ma Honey**
    By Dan W. Quinn
16. **RECITATION, - - Side Show Orator**
    By Geo. Graham
17. **SONG—(M. Farkoa's Great Success, French Laughing Song)**
18. **SONG—Baritone Solo Say Au Revoir, But Not Good-bye**
    By J. W. Myers

You will find our number for each selection in the list of our Records.

NATIONAL GRAMOPHONE CO., 874–884 BROADWAY, NEW YORK CITY